July, 1938 Vol. XV. No. 3

THE CROZER QUARTERLY

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THE CROZER QUARTERLY

THE CROZER QUARTERLY is published by the Faculty of Crozer Theological Seminary, with the aid of funds provided by the Trustees. THE QUARTERLY aims to be a journal for the expression of theological opinion, embracing all the interests of students of religion, whether ministers, teachers, or laymen. It does not accept responsibility for the views expressed, publication indicating that the editors regard the articles as voicing opinions important enough to command attention.

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Crozer Theological Seminary, Chester, Pa.

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Subscription, $1.50 the year; single numbers, 40 cents

Printed for the Crozer Theological Seminary by
THE JUDSON PRESS
Philadelphia, Pa.

Entered as second-class matter, December 21, 1923, at the post-office at Chester, Pa., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 21, 1923.

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PRINTED IN U. S. A.

THE CROZER QUARTERLY

Vol. XV JULY, 1938 No. 3

"WHAT KIND OF TRAINING OF MINISTERS HAVE THE CHURCHES OF TODAY A RIGHT TO EXPECT OF THE SEMINARY?"[1]

FRANK W. PADELFORD

I SPEAK with great reluctance this evening and have consented to do so only to fulfil my promise to Doctor Franklin, when he assumed this task, that I would respond to any request which he might make of me. In my judgment there are two very distasteful and thankless tasks, one is for a layman to tell what he expects of his minister, and the other, for a minister to tell seminary professors how they ought to do their job. I am not going to attempt the latter but as one keenly interested in our ministry, I am going to venture to suggest two or three things only which I think we need in the ministry today. I have nothing new to say nor anything that you have not dwelt upon many times. I hope only to confirm from my experience convictions that are already in your own minds. What I say I state in no critical sense whatever. It is all in a spirit of friendly testimony.

In the first place I think the church has a right to expect that the seminary will train for its ministry men who can preach. I realize that that is asking a good deal of any institution. If a man has not the native preaching ability no seminary can make a preacher of him. Neither the ministry nor the teaching profession makes the same appeal to the best and brightest young men that it once did, but I am confident nevertheless that we have many able and capable young men who could be made into strong preachers if they could have the right training. In my judgment the church of today is suffering more from the lack of strong, persuasive preaching than from any of the many other ills with which it is afflicted. We certainly do not have in this country many outstanding preachers who can influence the thinking and persuade the minds of intelligent men. We have ceased to command their attention.

We are told that the end of Protestantism is at hand. A few weeks ago I listened to two great lectures on this theme by an outstanding religious leader who is affecting the thinking of more modern min-

[1] Address to the Crozer Trustees and Faculty, January 4, 1938.

isters than any other man in America today. As lectures they were superb. He firmly believes that the end is close at hand. I could not accept his thesis, but I blushed as he disclosed for nearly half an hour the weakness of modern Protestantism, the evidence of its coming fall. He believes that we are losing out because we have abandoned what he regards as the fundamental idea in the Christian system, viz., that salvation is attained not through our individual relation to God, but only through our engrafting into the body of the living church. That is not an acceptable idea to Baptists, but he made a great presentation.

In my opinion, if the end of Protestantism is approaching, it is not because we have abandoned the catholic idea of the church, but because we are not training a sufficient number of strong, effective preachers who can command respect and move to action. The great days of Protestantism have always been the days of great preaching and it cannot survive without it. Protestantism cannot depend on sacraments or pageants, or elaborate forms of worship. It must depend upon the effectiveness of the spoken word. The reason that we are losing today is that we do not have great heralds of the truth, men whose minds and hearts are on fire with great ideas. It is well known that we have largely lost the educated class in America, and this is the most serious fact which we face. Why is it that the great majority of college professors never attend church and have little to do with it save in a patronizing way? To them the whole thing is hackneyed and stale. They find nothing to challenge them. And if we cannot hold the educated class Protestantism *is* dead.

Where is the trouble? In my judgment it is primarily because the seminary does not put preaching in the right place in the students' program, and therefore not into the minister's régime. In the minds of many theological professors it takes an entirely secondary place.

The fundamental reason why we do not have good preaching is because ministers do not give time enough to their preparation. They allow themselves to be shifted off to many other things. They have a telephone at their elbow and jump at every call. They do very little serious reading, if you can judge from their sermons. But you cannot preach to this alert generation without a large amount of serious reading and thinking. It is no wonder that we do not command the respect of the educated people.

The seminaries are primarily responsible for this situation. Look at our procedure. We appeal to young men with no financial resources at all to come to the seminary and we assure them that we will secure them churches, and that they can pay their way and that of their wives if they

decide to marry. When they come we cut down our seminary week to four days, which destroys their respect for the seriousness of their preparation. Then for three years we encourage them to think that sermons can be created Friday night and Saturday morning. We encourage and give our blessing to hurried, slip-shod preparation. Then they go out, approved by us, with habits formed from which most of them never recover. Who is responsible?

This is not the way we train teachers or lawyers or doctors. Why do not we who are responsible for the training of our ministers insist upon equally as thorough preparation for our spiritual leaders as we do for our physicians? We are the ones who determine the character of the preparation. It is we who have assented to the unfortunate system now in vogue. In my long association with university students I have come to a realization of the rigor of the training which we require of our doctors and lawyers in our first-class schools. At Harvard, for example, it is almost impossible for a man to get through the law or medical school and carry any outside work. It requires all that a man has for seven days a week to carry the load. We on the other hand require four days or at best, part of five.

Are you familiar with the remark which the famous Dean Pound of the Harvard Law School is said to have addressed to his classes at their first meeting? "Young gentlemen," said he, "you have come here for hard, driving work. It will require every ounce of strength in you and complete devotion to your task. I want you to understand that this is no theological school." And he dropped about thirty percent of every first-year class at the end of the first semester. This is not a pleasant reflection to bear. But is there not more truth in it than we like to acknowledge? If we are going to regain the respect of the educational world are we not forced to put the education of our ministers upon a much more serious basis? I doubt if the Protestant church can regain its hold upon the world until it puts the training of its ministry upon a basis more comparable with that which we require in other professions. I wish that Crozer could have courage to lead toward that new day.

I am pleading for a new régime in theological education. We ought to find the funds with which we can give adequate assistance to the men who need it so that they can forego this devastating week-end sermonizing, and give their undivided attention to a thorough program of hard work that will absorb all their energies for six days a week. In this way we could give our prospective ministers a training that would in some way compare with what we require of our doctors and lawyers. That day ought soon to come.

May I take a leaf out of my own experience? I do not remember as much as I wish I did of what I learned in the seminary, but for one thing I am profoundly grateful. One thing was rung into our ears over and over again. "Young gentlemen, your primary job is to preach, but you can't preach without continuous hard study. Make it the rule of your lives to get into your study every morning, except Monday, at eight o'clock and stay there until one, and let nothing interrupt you except death in your parish. Bend all your work to getting worth-while messages for your people. Write out one sermon in full every week."

I have forgotten much that I learned in the seminary but for the eleven years that I was in the pastorate I followed that rule rigorously. I am fully aware that I never made much of a preacher, but any success I did attain was due to that persistent injunction of the seminary. I am aware also that the conditions of the ministry have greatly changed since I was in the pastorate. The task of the minister is much more complicated. Many more demands are made upon his time. There are innumerable committees which he must direct. There are all sorts of organizations, within the church and without, which he is called to manage. There are all kinds of activities which he must inspire and organize. He must be the ceaseless embodiment of all this new social consciousness and be the leader in every kind of civic and community enterprise. If he gives way to all these pressing demands how can he preach? How can he find time for that meditation and communion with the eternal which alone will enable him to minister to the deepest needs of men? He can't. But if he does not, how can he, as a minister of the gospel, satisfy the souls of men and bring them back to God? He must choose.

If I were a teacher in the seminary, no matter what my department, I would lay this matter so earnestly and so constantly upon the minds of my students that no man could ever forget it. We must have preaching if we are to save the world, and the making of preachers is the main business of every department. The technique of writing sermons may belong to one department, but the making of preachers belongs to all.

My second observation I can state much more briefly. If men are to be effective preachers they have to have a message. If the seminary is to make preachers, it must send them out with a message. I do not mean that the seminary should provide men with a cut and dried theological system which they have learned. My seminary did that for me and I swallowed it, hook, line and sinker, and I had it so completely at my command that when I expounded it at my ordination there were just two questions asked: did I believe in the damnation of infants, and did

I use tobacco? Well, I had to work out my own system of theology later and with much pain. I do not mean that that is what we should do for our students. But I do believe that we ought to make clear to them the message of the Gospels. Many of our churches are complaining that their young ministers do not have it and many young ministers are complaining that they do not know what it is.

There is a message in the Gospels. It does not have to be stated in the same language in which it was stated in any other generation, and its application to the life of today ought to be as clear as in any other day, but it ought to be just as real and just as compelling as when it was declared by John Wesley or Dwight L. Moody. I do not think the seminary has discharged its obligation to the churches which support it and to the students who attend it, unless it sends out the great majority of its graduates with a clear comprehension of what it regards as the message of the gospel. The churches have a right to expect it of our graduates and of our schools.

One thing more I think the churches have a right to expect—that the seminaries will send out their men with a great spiritual passion for the truth which they carry. We shall agree that there is not much spiritual passion in the preaching of today. There are not many of us who go into the pulpit with a heart breaking with the cry of John Knox, "Give me Scotland or I die." Our new theology does not seem to be accompanied with the passion of Whitefield or Edwards. Do we have to believe that sinners are in the hands of an angry God, dangled by a spider's web over a burning hell, to have a real passion in our preaching? I think not. The new theology should have as much passion as the old.

But if we are going to send men out with this passion we have to create a spiritual atmosphere in which they may live for three years, and that is the responsibility of the seminary professor. No one will accuse me of putting anything above a challenging intellectual atmosphere which will make a man ashamed if he does not do the best intellectual work of which he is capable. But I put right beside that the demand that this atmosphere shall be so charged with spiritual passion that it will send men out as preachers who shall bring men back to God. How that is to be created I do not take time to discuss. I only remark that it depends upon the attitude of the teachers themselves. May I give two illustrations from my own student days? We had a professor who was a great scholar, but not an inspiring teacher. But when we knew that it was his turn to conduct afternoon chapel, no man ever cut. I shall never forget the reverence with which he read a few verses of Scripture, usually from the Psalms. And then he prayed—just a few

sentences. It was as though a voice from heaven had spoken. In language as simple as that of a child he lifted us into the very presence of God. There was a hush that pervaded the whole chapel. It was a holy place. I carried little away from that man's classroom except a reverence for the Scriptures, but he did for us something that was infinitely worth while. He revealed to us the atmosphere out of which spiritual power evolves. He was a great teacher despite the dulness of his classroom. For his influence I never cease to be grateful.

To one other man I owe more than I was ever able to repay. That was Clarence A. Barbour. I went to the seminary with no intention of going into the ministry. That is another story which I do not now relate. I began attending the Lake Avenue Church. I do not know that one would think of Clarence A. Barbour as an intellectual giant in the pulpit, but he always spoke with a spiritual passion that lifted one out of himself and sent him away with a new determination and dedication. No wonder the crowds attended upon his ministry. His sermons were not prepared on Saturday morning. It was not long before I was saying to myself, "If I could move men's souls like that I would be willing to go into the ministry too." Before long I found myself almost unconsciously headed for that calling. The spiritual passion of Doctor Barbour's preaching, more than anything else, I suspect, settled my life career.

I somehow feel that the churches have a right to expect that the seminaries will send out men with a passion that will compel them to say with John Knox, "Give me Scotland or I die." That is the kind of minister that I want, and that I have a right to have. If the seminaries will give us preachers like that, we need have no fears for Protestantism. But if you will pardon me, I think that it depends very largely upon the teachers themselves.

This last week I listened to two addresses by a recent graduate of Crozer Seminary as he sought to show fifty selected young people, men and women, how they can develop their lives in relation to God. They were remarkable addresses and made a profound impression upon those people, young and old. These addresses were characterized by the same features to which I have called attention. They revealed an unusual understanding of the heart of the gospel; they were wrought out of wide reading and long continuous study; they evidenced a spiritual passion which has come out of intimate fellowship with God. There will be changed lives as a result of that preaching. I have seldom heard preaching more effective. If Crozer Seminary can produce a sufficient succession of preachers like that, we are not at the end of Protestantism, but at the beginning of a period of greater triumph.

REALITY AND THE GOSPEL

RITTENHOUSE NEISSER

REALITY is a headline word in these days. It appears in the titles of numerous books, is featured in the captions of magazine articles, adorns the themes of commencement addresses, and provides a motto for a theological seminary.

In popular parlance "reality" is used in two senses. One is concerned with making life conform to conviction, the other with making conviction conform to truth. The second of these is of prior importance for if conviction is not true, action upon it is dangerous. In a general sense reality may be looked upon as that which actually *is*. We may have different conceptions of it and use different words in attempting to describe it, but it is there, the substance of which phenomena are the accidents.

In spite of the modern tendency to interpret the teachings of Jesus as based upon a catastrophic eschatology, we cannot ignore the emphases he lays upon reality:

"Do men gather grapes of thorns, or figs of thistles?"

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Dr. Halford E. Luccock expresses the opinion that "Jesus is emerging as the sternest realist who injected hard truth into a world ruled by illusions." (CROZER QUARTERLY, Oct., 1937. Vol. XIV, No. 4, p. 295.)

What is the gospel? It is the joyful message of a good time coming. With John the Baptist and with Jesus the first proclamation of it was, "The Kingdom of heaven is at hand." In that time and place this would be interpreted largely in terms of national restoration under a leader who would bring back the glories of the days of David and Solomon. As Jesus continued and developed his teaching, and as the number of his followers grew, the new movement had to stand the strain of a shift of emphasis from the material conception of a political kingdom to the more spiritual idea of an ethical one. This transformation is not complete down to this day, even as it was not complete at the close of Jesus' life. The two disciples who wended their way sadly to Emmaus avowed, "We hoped that it was he which should redeem Israel." And the group of followers who gathered on Mount Olivet for their last meeting with their Master raised the question, "Lord, dost thou at this time restore the kingdom to Israel?"

Jesus is not represented as being discouraged by this, but as looking to the future with hope and commissioning his disciples, whatever their lack of vision might be, to the task of preaching the gospel to all the world. Through his teaching, expanded by the reflections and hopes of his followers, the gospel has grown until it includes a wide range of Christian doctrine.

The strength of Christianity is in experience. People have tried it and found that it works. This was what happened at the beginning of the church. Those who believed found strength and joy in their new faith. The good news was passed from one to another until its adherents were numbered by thousands. The stories concerning Jesus and the experiences of the church were finally written down and some of the books which contained them were eventually included in the canon. These sacred writings became the basis of the church's theology, which on occasion was validated by ecumenical councils. In this way a great body of doctrines was formulated, all of which has come under review now and again, but never more critically than in recent years, when results gained in the study of the Bible have shifted the very foundations of theology. No longer is that book universally accepted as the unquestioned source of knowledge concerning the reality behind the universe, with other fields of study valued largely for the evidence they yield in support of its various teachings; but all areas of human knowledge are considered as revealing something of that reality, and are studied impartially with a view to discovering that which is true. The sacred writings of the world's religions are included as offering one of these fields of investigation and are examined without fear or favor.

This method of approach has given rise to some serious problems in relation to the propagation of Christianity. There is so much ground to be cleared that the results seem to be destructive rather than constructive. The old forms of thought and speech do not lend themselves easily to the new ideas. The minister is likely to be confused as to just what his message is, and if he still has confidence that he has one, he finds it difficult to get much response to it from an ordinary congregation. The things which occupy the center of interest with many, sacerdotal distinctions, sacramental dogmas, denominational emphases, doctrinal polemics, gradually lose their places of exaggerated importance to those who endeavor to seek the truth with unbiased minds.

When the attempt is made to apply the test of experience to doctrines long considered indispensable by Christians in general, it is discovered that experience may be based upon ideas believed to be true only because of frequent repetition, or upon ideas which rest back upon a

more trustworthy foundation. These latter ideas relate Christian beliefs to reality. On the basis of such ideas, what assurance can we have concerning such doctrines as the pre-existence of Jesus, the virgin birth, the immortality of the soul, the resurrection of the body, and the second coming? There are, however, some doctrines which seem so related to what we call reality, as to challenge special attention.

One of these is the doctrine of the forgiveness of sin. Whatever may be the divergent ideas as to its origin and nature, it is generally admitted that sin is here, and that every human being, capable of moral judgment, is tainted with it. When we try to find the reality which is back of this fact we discover that the whole creation is marked by this same imperfection. It is only because man has the power of adjusting himself to such a universe and even of shaping it to a certain extent to his own ends, that he has come to have a sense of moral responsibility. With this recognition of moral responsibility came the consciousness of sin, of failure to live up to the standards gained. That distinguished theologian, Dr. Elias H. Johnson, taught that the essence of sin is its abnormality; but this abnormality could not be recognized without moral judgment.

What is to be done about sin? Is there some way to get rid of it? These questions are very real to those who are in the grip of remorse for some evil deed. The doctrine of the atonement is the historic answer to this need. The transactions within the being of the Eternal are not known to us through the medium of experience, but there are some judgments concerning him which would seem reasonable. The God who holds the universe in the hollow of his hand is neither jealous nor vindictive. He must be better than the best required of man. The apostle appeals to us not to avenge ourselves but rather give place unto the wrath of God, for it is written, "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19; Deut. 32:35). "Therefore, if thine enemy hunger, feed him," etc. But Jesus says, "Love your enemies, bless them that curse you—that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). Are we to be better than God? Can we transfer our hatreds to him and expect him to execute our wrath?

What is our experience with God? The wise man of old said, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." The slothful man is bearing the consequences of his slothfulness. But and if the slothful man repent; if he plant good seed and

cultivate his fields, his harvest will be blest even though he may forget God, or even curse him to his face. While evil consequences follow evil conduct, God is not eagerly waiting to crack the knuckles of his children, nor to crush them under his heel as the wrathful gardener mashes the Japanese beetle.

The reality of forgiveness is made evident to us through our own experience. The critics of Jesus were wrong when they intimated that no one could forgive sins but God. We can forgive them; so we have been taught to pray "Forgive us our debts as we forgive our debtors," and Jesus warned his followers, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Just as truly as the divine condemnation of evil is impressed upon the universe, so is forgiveness plainly written there. If this were not the case, the human race would have rotted in its wickedness long ago. There is a serious question as to whether any disease, even syphilis, is actually inherited. By some benevolent alchemy, nature purifies the mother's blood stream so that each new life has a clean start. The parched earth springs to verdant life when touched by reviving rains. Fields and forests, torn and gashed by conflicts of the elements or of men, are healed and made fruitful and beautiful again by time's gentle ministry.

The question is sometimes raised as to whether this is a friendly world. Yes, as friendly as we will allow it to be. Friendliness is a mutual matter. As we are we must adjust ourselves to the universe as it is. If the essence of sin is abnormality; the essence of salvation is normality; that is, proper adjustment of the person to his environment.

Here arises the question as to where the power is to be found to make this adjustment. The new Testament conception of the Holy Spirit has its basis in the experience of the early Christians. It is a fact of experience that sometimes we have an access of power which lifts us above ourselves and enables us to accomplish what seems impossible. The timid mother finds courage to battle with death itself to save her child. The physician, the guardian of the peace, the soldier find strength to live up to the ideals of their callings at whatever cost. The preacher leaves the pulpit humbled as he recalls the inspiration which was his as he preached, and says, "If I have ever doubted the power of the spirit of God, I will doubt it no more." It is not easy to explain this accession of strength, which all have experienced under certain circumstances. The philosopher may discover its source in the cosmic urge and the psychologist in the obscure recesses of the subconscious mind, but the religious man is likely to say that it comes from the Holy Spirit, even though he may not know just what he means. The fact of the matter

is that there is power available for the needs and emergencies of life. Anyone who has some linguistic capacity may speak with tongues if he is willing to sweat for it. And these powers which manifest themselves in so many of life's emergencies are not withheld at the place where they are needed most of all, in the person's moral crises.

If it should be admitted that forgiveness and power as experiences in human life are, in some degree at least, manifestations of reality, we have still not carried our inquiry far enough. Is there something that comes through to us from reality that provides a sufficient motive for effective living?

The ancient story of the fall of man represents toil as one of the punishments for sin. However that may be, the struggle for existence is a prime factor in life. There is justice in the idea that if one refuses to work, he should not eat. Since it is evident that, for one reason or another, a great many do not work, it follows that some one else toils for them. The altruistic as well as the egoistic aspects of the struggle for existence have not been overlooked by scientists and philosophers. Many years ago Henry Drummond in his *The Ascent of Man,* called attention to the "struggle for the life of others" which is evident in the world around us.

Along with this vicarious *service* appears the willingness to *suffer* vicariously even when there is no possible hope of reward. Are we going too far in asserting that such manifestations of human devotion are evidences of the nature of the reality which underlies all things?

A picket frozen on duty—
  A mother starved for her brood—
Socrates drinking the hemlock,
  And Jesus on the rood;
And millions who, humble and nameless,
  The straight, hard pathway plod—
Some call it Consecration,
  And others call it God.

—William Herbert Carruth.

The vicarious spirit is shown not only in the self-sacrifice of parents, the devotion of patriots, the faithfulness of missionaries, the courage of physicians, and the loyalty of the many who have been trained to a high sense of duty; it appears also spontaneously, in the "humble and nameless."

The head of a large public school not far from Philadelphia is a man of unusual ability in his profession. He knows by name two-thirds of the thousand pupils in his school. The boys trust him so completely

that they will tell him the names of other boys who have misbehaved, knowing that their principal will not betray their confidence nor use the information to the disadvantage of the other fellow. One day an indignant teacher brought a boy to the office to be punished for having caused a disturbance in her room. She said that while her back was turned a loud cat-call had thrown the class into confusion. She tried to discover who was responsible by questioning members of the class in turn. Before she had gone very far, the boy whom she had brought to the principal gave a yell which more than matched the first so that she did not have to seek further for the culprit. When the head of the school had heard her story he excused her, and after she had left the room turned to the boy and said, "Now you tell me all about it." The lad replied, "I was not the one who gave that first yell." Then after hesitating a moment, he went on, "You know Tony, don't you? He is a good boy; he studies hard and gets good marks, and has never been sent to the office. Well, Tony did it, and when the teacher came almost to him, I just couldn't stand it and gave the yell to save Tony from being sent down to you."

To the early Christians the great expression of this spirit of sacrifice was the death of Jesus. The crucifixion was hard for them to understand at first, but the resurrection, which was to them the rationalization of the cross, was the prime element in the process by which the Jesus of history became the Christ of faith. The response of men to the claims of Jesus is not to be wondered at when they are convinced that he died for them and rose again.

The "plain man" who may not be aware of the discussions concerning reality by the philosophers, nor know of the results of the painstaking study of the Old and New Testaments in these later days, has a real stake in the "Gospel." To many like him the statements of the Bible are literally true, the historic creeds are a sufficiently satisfactory compendium of the doctrines of the Sacred Scriptures, and those who do not accept them are the enemies of the cross of Christ. To these common folk the "gospel" promises a miraculous new birth through the Holy Spirit, who is sent by a virgin-born son of God, who lived, taught and worked among men, suffered an atoning death by crucifixion, rose again, and was taken up into heaven whence he will come in power to set up his kingdom at the end of the age. This large group puts its trust in an individualistic salvation which has the promise of the life that now is and of that which is to come. It makes up the bulk of the membership of many churches, has a zeal for God which is not always according to knowledge, and offers a fruitful field of operation for

troublers in Israel, promoters for profit of independent movements, and dividers of denominations.

This "common man" must be reckoned with by any group which believes that religion provides the great dynamic for the world's improvement. An esoteric religion, advocated by an aristocracy of wealth, learning, or social position may provide satisfactions for those who conform to it, but can never furnish the world at large with power to reach higher levels of thought and action. Religion must be fitted for ordinary folks also, and be accepted and practiced by them if it is to reach its high purpose.

Usually these ordinary folks do not discount their own mental ability. Much of the current confusion with regard to the doctrines and practical aspects of religion is due to intellectual pride, to insistence upon the validity of one's own conclusions, without regard to the opinion of those having greater knowledge and wider experience. Nevertheless, the gospel, based upon reality, is the crying need of these ordinary people, many of them zealous advocates of some fanatical form of Christianity and many others with no special interest in religion.

"The poor have the gospel preached to them." "The poor of the world are rich in faith." Such statements show that many of the underprivileged were a part of the earlier Christian community. This is true today. These people have to face the issues of life as constantly as any other group. They toil daily to keep soul and body together, or have the anxiety that comes with irregular work. They have part-time employment with the W. P. A., or go on relief. The fact is, that there are no "short and simple annals of the poor"—they are confronted with all phases of the problem of life, as are their more fortunate fellows.

Ordinary folks must live religiously as well as in other ways. They must be evangelized with a message that is based upon the solid foundation of trust in the reality which underlies the universe. It is said that we cannot change human nature. Why should we wish to change it, since God is its creator? It must be transfigured by faith in his faithfulness to himself and to his creation.

We are the inheritors of the Christian doctrines which have come down through the centuries. Some of them are sweetly reasonable, others are evidently untenable. The greatest of these teachings, those which bring the most powerful conviction and regeneration, are those which are the evident revelation of the reality behind all things.

Sin and its inevitable consequences are well known to men; they need to realize that forgiveness is just as real, and that repentance is the narrow door that leads to this experience. Accessions of power to meet

unusual needs are within the range of common human experience. Men need to know that the same resources are ready for those who "hunger and thirst after righteousness." Service has poured its blessings upon the human race, and men have thrilled their fellows by laying down their lives for their friends. When such sacrifice becomes unselfish to the extent that it includes enemies as well as friends, we call it bearing the cross. There is no virtue in suffering for suffering's sake; the cross is made glorious by the end it has in view. The cross of Christ sets the standard in crosses. It was the expression of his love for a sinful and suffering world. Such a person willingly going to such a shameful death, for such a purpose, moves the hearts and wills of men.

Christianity from the beginning has been an evangelistic and missionary religion. Some of the inspiration for this has come from doctrines which have appeared less and less to be true as men have gradually been freed from belief in superstitions and magic, and as they have discovered God's will as revealed in his whole creation. As this has gone on, men have come to trust more and more in the religious ideas which appear to be in harmony with the reality which manifests itself in the universe of which they are a part.

It has not been easy for Christians to adjust themselves to these changing conditions. When Moffatt's *An Introduction to the Literature of the New Testament* was published, the president of one of the leading Baptist theological seminaries was dismayed because he feared the faith of many would be unsettled by it. The announcement of the discovery of a specific for a venereal disease of a most distressing type was met with regret by some Christians because they thought that now sin would not meet its just penalty.

One of the results of this changing emphasis has been a decrease in evangelistic fervor. Liberal Christians have been charged, and not always unjustly, with neglecting to bring their fellows face to face with the question as to what their attitude should be to these Christian realities. But why should one hesitate to proclaim a truth of which he is convinced and which he knows will bring blessing to those who gain the same knowledge?

In one of his popular lectures, Dr. Russell H. Conwell used to tell of a visit he made to the home of one of America's most successful business men. In the library there were many well-selected books. He looked through a number of them and found that on the title page of each there had been inscribed the initials F. G. and A. I. His curiosity prompted him to ask his host the meaning of the cryptic letters. The reply was, "These letters stand for the motto which is the foundation

of my success in business—'Find Good and Advertise It.'" It is not enough to find good, it must be advertised.

Great industrial concerns maintain research laboratories where continual effort is made to improve their products and lessen their cost. The great expense of this work could not be met without the spending of an adequate amount in advertising. The purpose of the industrial executive in providing a well-equipped research department has not been met until the gasoline is in the car, the electric refrigerator in the kitchen, and the radio in the living-room. Advertising bridges the gap between the producer and the consumer.

And real religion must be advertised, not only in theological quarterlies, or from the teacher's desk, or in the scholar's seminar, but along the highways and hedges, in the market-places and from the housetops. Every legitimate avenue of publicity must be used to tell the world the good news. The pulpit and the printing-press, personal work and protracted meetings, motion-pictures and radio, offer themselves as means of publishing the good tidings of peace. Something first must be heard in the ear; then proclaimed from the housetops. To find and test that which is good, then tell the world how it may share it, is the Christian's great commission.

JESUS THE LAYMAN

FRED D. GEALY

I

When Peter and John—those bold men who had been arrested in Jerusalem because they were the leaders of one of many irregular movements in a land and a century of tumult and insurrection—stood in the presence of the religious leaders and specialists of Judaism, what astonished that august assemblage most was to find that it had to do only with two Galilean fishermen, "unlettered" and "untrained." And then it was recalled that these peasants had been companions of another layman, Jesus. The author of the narrative in Acts does not mean to suggest that the priests or scribes burst out into soliloquy relative to the untutored state of the apostles. Like a writer of fiction, he does not need to explain to his readers how he knows the mind of his characters. He is concerned rather with something far more widely significant. He will take advantage of the occasion of finding official Judaism and official Christianity together in forensic setting to point out that one of the most important facts about the founders of Christianity was that they were laymen. The learned bring the unlearned to judgment, but retire in confusion, for it is the meek (toward God) who are bold (toward men) and who inherit the earth. The Christian movement represents the triumph of the amateur, the unschooled, the unauthorized, the non-professional in religion.[1]

Both ἀγράμματος (unlettered) and ἰδιώτης (an untrained person, a layman) have had an interesting history. Ἀγράμματος, at its lowest level, means "illiterate," unable to read or write. The most common usage of the word in this sense is in papyri, a usage continuous with the whole period of these manuscripts. These recovered documents of the common people were frequently written by a professional scribe, by a friend, or perhaps by a son, the only member of the family who could write. It seems to have been the invariable custom for the scribe to add near the close of the contract, lease, receipt, or other document: "I have written for him (her, or them), because he (she, or they) is illiterate." The addendum indicates that although the handwriting is not that of the sender, yet the document is authentic.

More common than the adjective "illiterate" is the participial

[1] The irony of history here is that in achieving its triumph, Christianity, like Judaism, became professional, educated, authorized.

phrase, "not knowing letters," [2] but the meaning is the same. "Not knowing letters" means not to know how to spell or write, or how to read. An interesting instance of *ἀγράμματος*, meaning inability to write correctly, may be observed in a question put by Socrates which contains the idea that one who sins against grammar intentionally may be a good grammarian and a man of letters, but one who does so involuntarily is illiterate and a bad grammarian.[3] When Isaiah tells his people that a vision is to them a sealed book which neither the learned nor the ignorant can read, and submits the book to the illiterate man with the command to read, the reply is, "I do not know letters," i. e., "I cannot read."[4] In the New Testament, too, there is a related passage: in John 7:15 the Jews, astonished at Jesus teaching in the temple, speak as follows: "How is it that this man can read when he has never gone to school?" [5]

In ancient as in modern times, however, the word "letters" had also a wider meaning than the alphabet. In 2 Timothy 3:15 the Scriptures are called "the sacred letters." [6] And the word (*γράμμα* or *τὰ γράμματα*) might be used of any piece of writing, a letter, a document, a book, a treatise; or it could mean letters in the sense of learning.

Ἰδιώτης, too, has had an interesting history. (1) In its most general and non-derogatory usage, the word simply means an individual in contrast to a group. Thus, the Emperor Julian writes to the Cynic Heracleios, "What city or individual (*ἰδιώτης*) has had any experience of your alleged freedom of speech?" [7] This meaning is quickly extended to suggest a private individual or citizen in contrast to a public official or ruler. In the Septuagint text of Proverbs 6:8, the copyist is not willing that the sluggard shall go only to the ant: he adds also, "Or go to the bee and learn how diligent she is . . . her products kings and *ἰδιῶται* use for health." (2) A second important usage is to indicate the non-specialist, the non-professional, the inexpert, the untrained: the layman. In this sense the word appears in a wide variety of uses, in contrast,

[2] The commonest form is *γράμματα μὴ εἰδότος (εἰδυίης)*.

[3] Xen. Mem. iv, 2, 20: "*Ὁ μὲν ἑκὼν μὴ ὀρθῶς γράφων, γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων, ἀγράμματος*· This line reminds one of the saying of Jesus in Codex Bezæ, Luke 6:5, "On the same day Jesus saw a man working on the Sabbath and said to him, 'Blessed are you if you know what you are doing; if you do not know, you are accursed and a transgressor of the Law.'"

[4] Isaiah 29:12, LXX: *Οὐκ ἐπίσταμαι γράμματα.*

[5] *πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;* The translation is Professor Goodspeed's.

[6] (*τὰ*) *ἱερὰ γράμματα.* The term was used also in Greek-speaking Judaism of the Old Testament Scriptures (Dittenberger, *Orientis Græci Inscriptiones Selectæ*, 56:36; B. C. 239) and of imperial letters and decrees (Dittenberger, *Sylloge Inscriptionum Græcarum*, 415; A. D. 204).

[7] Julian, *Orations*, 224D (Loeb Classical Library, II, 125).

for example, to the priest,[8] the musician,[9] the carpenter,[10] the rhetorician,[11] the philosopher.[12]

(3) From denoting the laymen, or the inexpert, *ἰδιώτης* descends to mean in a general sense "the uneducated" or "the ignorant," and becomes virtually a synonym of *ἀγράμματος*. Indeed, in Latin, the two are found in collocation: *illiteratum me atque idiotam diceres.*[13] Both terms became words of reproach. The latter, indeed, is evidenced in the vocative case as a term of abuse.[14]

It is frequently urged that in Acts 4:13 (as well as in John 7:15) the ignorance referred to has to do simply with the fact that the apostles (and Jesus) were not experts in rabbinic lore: they were laymen; therefore their opinions on religious matters were unimportant. This interpretation, however—although true as far as it goes—does not bring out the full meaning of the narratives. (1) Linguistically the evidence for *ἀγράμματος* seems most naturally taken to mean illiteracy in the strict sense. In collocation with it *ἰδιώτης* may well be the equivalent of "ignoramus."[15] (2) Both Acts and John are presenting in extreme form the criticism which the early church must often have heard both from Jews and Greeks respecting its founders, namely, that they were peasants and without education.[16] The wisest of early Christians did not deny the fact; on the contrary they gloried in the most extreme statement of it. Things that Plato did not understand, writes Justin Martyr, "among us . . . can be heard and learned from persons who do not even know the forms of the letters, who are uneducated (*ἰδιωτῶν*) and barbarous in speech . . . so that you may understand that these things are not the effect of human wisdom, but are uttered by the power of God."[17] St. John Chrysostom argues that it was the glory of the Apostles to be ignorant: "When the Greeks then charge the disciples with being uneducated, let us be even more forward in the charges than

[8] Dittenberger, *Syll.* 846; *OGIS* 50.

[9] Epictetus ii, 13.

[10] Epictetus ii, 14.

[11] Justin Martyr's description of the apostles as *ἰδιῶται, λαλεῖν μὴ δυνάμενοι* and Paul's phrase *ἰδιώτης τῷ λόγῳ* mean "not rhetoricians."

[12] Epictetus ii, 12; iii, 7.

[13] Lucilius, *ap. Nonium;* unfortunately the phrase is without context.

[14] Men. Sam. 71. We shall not consider here the perplexing use of *ἰδιώτης* in 1 Cor. 14: 16f., whether it means (1) unbelievers; (2) those half won to the Christian faith, not quite ready for baptism; or (3) ordinary believers who do not possess the gift of tongues or their interpretation. Cf. Schlier in Kittel, *Wörterbuch;* Bauer, *Wörterbuch;* K. Staab, *Pauluskommentare aus der griechischen Kirche,* pp. xxxv; 269, 270.

[15] "With biting scorn of the superior person, these learned fools affect to regard Jesus and his disciples as 'illiterates' ", Moulton-Milligan, *Vocabulary of the Greek New Testament,* p. 131.

[16] The tradition that the apostles were without literary education, it may be noted, is irreconcilable with the later church tradition that they wrote gospels and other literature.

[17] *I Ap.* 60, 11.

they. Nor let anyone say, 'Paul was wise.'" For some Christians had been contending with Greeks that Paul was more learned than Plato. Chrysostom, however, will have none of such an argument: "If Paul was uneducated and yet overcame Plato, the victory . . . was brilliant. . . From whence it is plain that the Gospel was a result not of human wisdom, but of the grace of God. . . And when they (the Greeks) say that the Apostles were rude, let us follow up the remark and say that they were also untaught, and unlettered, and poor, and vile, and stupid, and obscure. It is not a slander on the Apostles to say so, but it is even a glory that, being such, they should have outshone the whole world. For these untrained and rude and illiterate men as completely vanquished the wise and powerful and the tyrants and those who flourished in wealth and glory and all outward things, as though they had not been men at all; from whence it is manifest that great is the power of the Cross. . .

"Let this, I say, be our way of overpowering them, and of conducting our warfare against them; and let us astound them by our way of life rather than by words. For this is the main battle, this is the unanswerable argument, the argument from conduct. For though we give them a thousand precepts of philosophy in words, if we do not exhibit a life better than theirs, the gain is nothing. . . Let us win them therefore by our life. Many, even among the untaught, have in that way astounded the minds of philosophers, as having exhibited in themselves also that philosophy which lies in deeds, and uttered a voice clearer than a trumpet by their mode of life and self-denial." [18]

II

To be a professional religionist in Jesus' day was to be either a scribe or a priest. The place of commanding influence which the scribe held was derived from the fact that the Law was not simply a religious code relating to cult and ethic, but was also a civil code having to do with the minute details of family and local government: Judaism was both a church and a state. The scribes were therefore both theologians and jurists. And, quite naturally, the wise man, the scribe, the man who knew the Law—accompanied by his foil the fool—achieved a position in Judaism which was the counterpart of the philosopher in the Greek tradition.

The high place of honor which the scribe held among his people finds its explanation (1) in the fact that he seemed best to fulfil the Jewish ideal: devotion of the whole life to the study, interpretation, and

[18] St. Chrysostom, *Epist. I ad Cor.*, Hom. III.

practice of Torah. To learn the ways of God and to teach his people to walk in them was his high calling. And (2) since there was no financial remuneration, those attracted to the scribal profession would tend to be men of genuine integrity and sincere consecration to the religious ends of life. The synagogue had no paid ministry, for Judaism was essentially a lay-religion. Nor were there counterparts of our modern universities to finance these scholars. Yet so exacting were the demands of study that the scribe would have to renounce a life of gain. He could not, indeed, serve both God and mammon. Only as he devoted himself singlemindedly to the Law could he hope to sit worthily in Moses' seat.

Hence with fine enthusiasm Jesus the son of Sirach could describe the truly wise man, the scribe, as one who

> Meditateth in the Law of the Most High;
> He searcheth out the wisdom of all the ancients,
> And is occupied in prophecies;
> He preserveth the discourses of men of renown,
> And entereth into subtleties of parables;
> He seeketh out the hidden things of proverbs,
> And is conversant with the dark things of parables. . .
> Many praise his understanding,
> So long as the world endureth, his name shall not be blotted out;
> His memorial shall not cease,
> And his name shall live from generation to generation.[19]

Furthermore, as this Jesus conceives it, "The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? . . . So every carpenter and work-master, that laboureth night and day . . . the smith also sitting by the anvil . . . the potter sitting at his work. . . All these trust to their hands: . . . they shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment." [20]

Clearly, then, only men of some independent means could provide for themselves that "opportunity of leisure" necessary to become a scribe or to attain "wisdom." Economic status, therefore, conjoined with achievement in the study of the Law elevated the scribes into both a learned and a social aristocracy, holding in their few hands the keys of

[19] *Ecclesiasticus* 39: 1-9.
[20] *Ibid.*, 38: 24ff.

the kingdom of heaven. The farmer, the carpenter, the smith, the potter —all these "trust in their hands . . . they cannot declare justice and judgment."

With the development of this intellectual aristocracy there developed *pari passu* the concept of the "fool," a figure who plays as much a part in the Wisdom literature as he does in Shakespeare, though indeed a less honorable one. Since few could be in a position to know the niceties of the Law or have the leisure to observe them, how could it be otherwise than that the scribes would tend to view the mass of men as fools, even sinners, a *massa damnata* about whom one could do nothing except avoid them with pity or disgust? For "he that toucheth pitch shall be defiled therewith." [21] As veritably a different order of being, the sinner is denuded of the very capacity for goodness or knowledge. He is incapable of sincere repentance; even "though he humble himself, and go crouching," yet one must beware of him and consider that it is as if one had wiped a looking-glass, but knowing that "his rust hath not been altogether wiped away." [22] Also, he is forbidden to praise God, for praise "shall be uttered in wisdom" and therefore is "not seemly in the mouth of a sinner." [23] Even "a wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season." [24] He is indeed incapable of learning: "The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth." [25] Therefore, "whoso teacheth a fool is as one that glueth a potsherd together." [26] The wise man, then, will "give unto the good, and help not the sinner," for "who will pity a charmer that is bitten with a serpent?" [27]

The second type of professional religionist in Jesus' time was the priest, essential to and in control of the cultus. Throughout a long history the priesthood had gradually become established in a position of prestige and power. In its beginnings its function was to care for and guard the sanctuary and its sacred images and palladia, and to consult the oracle. Even down to the close of the pre-exilic times the priests were the authoritative interpreters of the Law and the administrators of justice. It was apparently in the time of the monarchy, with the rise of the royal sanctuaries and daily public sacrifices, that the conduct of sacrifices became added to the duties of the priests. And with the Deuteronomic reforms, ritual functions appear to have become the essential priestly tasks. Their administration of the Law now became limited

[21] *Ibid.*, 13: 1.
[22] *Ibid.*, 12: 11.
[23] *Ibid.*, 15: 9.
[24] *Ibid.*, 20: 20.
[25] *Ibid.*, 21: 14.
[26] *Ibid.*, 22: 7.
[27] *Ibid.*, 12: 7, 13.

only to ritual concerns, to determining the distinction between holy and profane, clean and unclean, and the statutory observance of Sabbaths and festivals. And with the formulation of the Priestly Code, their judicial functions had given way entirely to ritualistic.

As with the passing of the years the functions of the priest became circumscribed, so likewise the office itself became limited to a particular group. In ancient Israel no special consecration was required to perform priestly functions. Laymen could qualify. And in pre-exilic times the whole tribe of Levi shared in the priestly heritage. The Deuteronomic reform, however, resulted in special privileges for the priests of Jerusalem. Ezekiel ordained that of all the Levite priests only the Zadokites, who had ministered to Jehovah in His legitimate sanctuary at Jerusalem, should be admitted to the service of the altar.[28] Those who dwelt at local sanctuaries were degraded to mere servants of the temple at Jerusalem. Also, only the Zadokites were allowed the altar-gifts, the first fruits, and other perquisites.[29] In order to consolidate the Zadokite gains, the Priestly Code dated the order of Ezekiel back to Moses, alleging that from the very beginning the priesthood had been confined to Aaron and his sons. Priestly descent became very important; anyone not of priestly ancestry was forbidden under penalty of death to offer sacrifice or even to approach the altar.[30] Thus to a limited group was delegated the power of reconciling men to God by making atonement for their sins at the altar of sacrifice. Apart from the shedding of blood there was no remission of sins; and only priests could shed sacrificial blood. Thus a hereditary group stood between men and God.

The priests were not merely a cult-aristocracy; they were also a social and political aristocracy. Josephus artlessly makes this clear in describing his ancestry: "With us, to be of the sacerdotal dignity is an indication of the splendor of a family . . . farther, by my mother I am of the royal blood, for the children of Hasmoneus, from whom that family was derived, had both the office of the high-priesthood and the dignity of a king for a long time together." [31] Since the Persian period, indeed, the great priestly families had been the ethnarchs of the Jews. And as Josephus has indicated, the Hasmonean house was able to establish itself only by absorbing the high-priesthood. These priestly families were thus the richest and most powerful among the Jews, a vested interest indeed. The temple and its cult became a source of wealth for

[28] Ezek. 40: 41; 43: 19; 44: 6-16.
[29] *Ibid.*, 44: 29, 30.
[30] Num. 17: 1-5; 18: 7.
[31] *Vita* 1.

them. Their income from the sale of sacrificial animals, from money exchange, and from the temple tax was the most secure in Jewry and must have been enormous.

How great a sinecure the priesthood was is suggested by the story of Zacharias in Luke 1. There were so many priests that it had been necessary to divide them into twenty-four "courses," each course serving twice a year, a total of two weeks. Even then the number of priests in each course was so great that the privilege of serving in the temple had to be assigned by lot. At the most any single priest could function but two weeks in a year, and many might never be privileged to have the lot fall on them at all.

III

The problem of the history of Christian origins centers in the question, What were the causes which gave rise to a new religious movement called Christianity, growing out of Judaism and yet separating from it, feeding upon it and yet disavowing it, insisting upon its identity with it and yet superseding it? It is the purpose of this paper to suggest that the beginnings of the rift within Judaism, which was so soon to be widened into an impassable gulf, on one side of which were "Jews," on the other "Christians," are to be traced, historically speaking, to the fact that Jesus was a layman. We do not need to exaggerate the rustic nature of the founders of Christianity, as Chrysostom did; yet the fact that Jesus and his disciples were common village people, not scribes or priests, Pharisees or Sadducees, meant a new outlook in religion, a new emphasis, and therefore a new religion. As *ἀγράμματος* and *ἰδιώτης* Jesus represented both a type and a point of view which put him in irreconcilable opposition to the Jewish wise man, the scribe, and the priest. They had evolved—in all sincerity—into a professional aristocracy, in which the privileges of religion were limited to the few. And it was in reaction to the professional in religion that the new movement began and flourished.

As one of "the multitude," naturally Jesus turned to his own people. Although his call to preach came to him in Judea, yet he did not remain there under the shadow of the temple. He was not a priest; therefore he could not atone for the sins of his people. And he returned to his native Galilee. According to the Gospels, he began his ministry in the synagogue; however, he soon left it because his people were not there. The people that he understood best, the people that the scribes could not understand—these were lost in the busy villages on the lake front. In 2 Esdras (9:22) God might say, "Let the multitude perish then,

which was born in vain." Jesus could not say this; he was one of them. To him they were as sheep needing a shepherd, and he went out on the hillsides to find them.

Then, too, what place could there be for him in the synagogue? He was only an artisan, not a "wise man." Therefore he could not declare justice and judgment. If he was to give free voice to his "swift vision of new truth," [32] it would have to be to that group which Celsus said the Christians in his time were still inviting into the Church: the sinner, the unintelligent, the fool.[33]

Thus, because Jesus was a layman, he became an evangelist. He left the temple to the priests and Sadducees, the synagogue to the scribes and Pharisees. The Pharisees, too, wanted to save "publicans and sinners"; they were quite willing to teach those who came to them in the synagogue. But they did not much exert themselves to reach people outside. Holiness was to be kept from even the risk of defilement. To save sinners by going where they lived and by eating with them seemed to the scribes to necessitate that Jesus defile himself in the process. Yet he was not afraid. In the first place, he was one of these people and he knew them. And secondly, to him holiness "was an invasive goodness, whose redemptive quality needed opportunity, not protection." [34]

Furthermore, the conflict between Jesus and the Pharisees relative to the Law is best understood if approached from the standpoint that Jesus was a layman. Actually, of course, Jesus had been greatly influenced by the Pharisaic interpretation of religion. His early training in the synagogue had been under their supervision. And there can hardly be any doubt but that so far as he had arrived at a consciously formulated attitude towards the Law it was that of the Pharisees, and essentially that of Matthew 5:17-20. Yet his *instincts* were such that he did not really *feel* the Pharisaic point of view, and it is therefore easy to convict him of inconsistency. Not being a scribe (a lawyer) he did not have the lawyer's point of view that law is law and is to be held inviolate regardless of the consequences.

This difference of attitude, due to the fact that the Pharisees were specialists in the Law and that Jesus was a layman, is clearly illustrated in the narrative of Mark 2:23ff., in which Jesus defends the disciples in plucking wheat on the Sabbath. A study of the pericope suggests (1) that Jesus and his disciples, in passing through a wheat field, picked

[32] The phrase is Professor Lyman's: *The Meaning and Truth of Religion*, p. 205.
[33] Origen, *contra Celsum* iii, 59.
[34] A. T. Cadoux, *The Parables of Jesus*, p. 141.

some grain and ate it, in a purely casual way and without thinking anything about it. That is, they did so, not because they were in great need of food, but because it was the natural and pleasant thing to do. Whether or not it occurred to them that the act was illegal according to the strict Pharisaic point of view is doubtful. (2) When questioned about the propriety of the act, Jesus brings a double defense: first, as a sort of rabbinic rationalization, he adduces the Scriptural example of David's breaking the Law because he was hungry, to show that there are recognized occasions when law-breaking may be justified by the requirements of human welfare. Now, actually, the incident of David does not seem to be strictly analogous. Jesus and his disciples were not in David's plight. The only apparent similarity was that both broke the Law. Secondly, and of greater importance, Jesus brings to expression his own attitude towards the Sabbath, namely, it was ordained for human welfare: "The Sabbath was made for man, and not man for the Sabbath." What the saying means is that man has the right to decide how the Sabbath law should be best observed so as to be conducive to his welfare. As applied in the present instance, the argument seems completely radical, because the disciples were hardly in any real need.

A somewhat similar situation appears in Mark 3:1ff. Jesus heals the withered hand on a Sabbath. The Pharisees would not have objected to the Sabbath healing if the case had been immediately dangerous; however, it was chronic. Let the man wait until Sunday, they would have said. Then the Law will be kept inviolate and the man will be healed in due season. To make exceptions to the Sabbath Law is to bring it into disrepute. "The Pharisees," writes Israel Abrahams, "never reconciled themselves to the theory that in general the performance of a duty justified the infringement of a prohibition."[35] Yet Jesus seems to have affirmed the principle that whatever it is good to do at any time may be done on the Sabbath. "Life must be fitted to religion, not religion to life; but there can be neither religion nor life when the one is allowed to crush out the other," continues Mr. Abrahams.[36] Perhaps so; and yet in every case where a conflict arose between Jesus and the Pharisees it was because Jesus sought to fit religion to life whereas the Pharisees sought to fit life to religion.

No wiser words have come out of the prolonged discussion of these disputes than those of Mr. Montefiore: "The inconsistency of Jesus was grander than the consistency of the Rabbis. It was more pro-

[35] *Studies in Pharisaism and the Gospels*, I, p. 135.
[36] *Ibid.*, p. 128.

phetic. . . Jesus was more profoundly right and more essentially true. The future was with him, not with the Rabbis and Pharisees. His principle would gradually win the day. It represented a higher and purer conception of religion than the opposing principle which is embodied in the Pentateuchal Law." [37] The fact is that while the Pharisees were closer to logic, Jesus was closer to life. From their own educated point of view, the Pharisees could do no other than convict Jesus of either ignorance of the Law or indifference to it. Thus the conflict between them was irreconcilable. For Jesus seemed to set aside the whole idea of tradition, which was central in Judaism, a religion in which the laws of God are binding not because of their content; they are binding because they are the laws of God. They demand obedience by the sole fact of their existence, and attempts to set them aside by an appeal to their original or imagined purpose could be regarded only as an attempt to evade their claims. For Jesus, on the contrary, the moral claims of commandments to the allegiance of men are ultimately based on their advantage to men. This seemed to the Pharisees to be thoroughly revolutionary, a rank individualism which if allowed to persist would destroy the Jewish faith. And they had to set themselves against him.

Yet they were right. He did cut the root of Judaism. He was the end of the Law, as Paul saw. He was the end of the Law that he might be its beginning. The righteousness he demanded was a more living righteousness: God, he believed, manifests himself through the enlightened conscience; his approach to men is immediate and direct. Without becoming either a "wise man" or a priest, one may know God.

"For good or ill," wrote Mr. Santayana of himself, "I am an ignorant man, almost a poet." [38] It was for good that Jesus was an ἰδιώτης; he *was* a poet.

[37] *The Synoptic Gospels* (2nd ed.), Vol. I, pp. 160, 164.
[38] *Skepticism and Animal Faith*, p. ix.

INSTITUTIONAL PRESSURES AND THE CHURCH

JAMES H. BARNETT

I

THE church in contemporary American society is subject to a number of pressures exerted upon it by related social institutions. In turn, the church sets in operation a group of counter pressures upon these institutions. An attempt will be made here to suggest a theory of the institutional relations involved. Data available on the churches of the United States will be utilized primarily. Two important assumptions underlie this approach. The first assumption is that there exist in societies, especially in those of the more complex type, certain structural institutions in and through which the life of a society is carried on. These social institutions are organized patterns of attitudes and behaviors of groups which stand out against the entire configuration of a culture. These patterns are concerned with the satisfaction of basic needs of given societies and are of considerable duration. Social institutions are characterized by a large measure of authority and act as means of social control. They serve recognized objectives and develop a structure in and through which these ends are served. Obvious examples of basic social institutions in contemporary society are the *state,* the *family,* the *economic system,* composed of such institutions, as property and contract, and the *church.* All these institutions have arisen in response to fundamental needs recognized by given societies in the course of their development.

Such institutions as these have been differentiated by Chapin from other institutions by the term "nuclear," [1] which indicates that each of them possesses a nucleus of ideas, attitudes and practices around which peripheral behaviors occur. Such social institutions overlap and vary in the degree to which they exert pressure on one another. There is another type of institution which Chapin has called the "symbolic-diffused" ones, represented by language, science, law, art, and mythology.[2] These institutions cut through the entirety of a culture and are less inclined to have a "nuclear" center of *specific ends* to be served by definite means. We shall be concerned primarily with the first type of institution mentioned above.

The second assumption we shall make is that to a very large degree

[1] Chapin, Stuart F., *Contemporary American Institutions,* Harpers, New York, 1935, p. 344.
[2] *Ibid.,* p. 412.

—and one is unable to offer quantitative conclusions on this point for any wide range of data—individuals operate within several institutional frameworks at approximately the same time. As an obvious example, the average individual performs some economic function, acts as a member of a family group, is a citizen of the state, possibly is related to the school through his children and probably is affiliated with some church. This means that a set of institutional pulls and pressures operate on the individual continuously and simultaneously in our culture. This is particularly true in present-day society due to such phenomena as popular education, highly developed means of communication, high rates of mobility of both individuals and ideas, absence of rigid class lines, and the existence of a considerable degree of political democracy. A corollary of this proposition that individuals act within different institutional frameworks simultaneously is that these basic social institutions overlap one another to a considerable extent. This overlapping is attributable both to a lack of exact definition of the proper spheres of activity of each institution and to the fact of variable rates of adaptation of each institution to social and cultural change.

Economic institutions and practices have accommodated most rapidly to socio-cultural change while political and religious institutions in both structure and function offer more resistance to pressures from other aspects of the culture.

To proceed with the argument, the church in contemporary United States may be termed a social institution of the "nuclear" type. Its end may be stated as *collective adaptation to the Unknown.* It has a high degree of permanence, structure, a lesser degree of authority, and a core of ideas around which a set of attitudes, behaviors and rituals have developed. From its doctrine and efforts toward collective adaptation, the church has derived a set of secondary objectives. In modern society these tend to engulf and overshadow the earlier, primitive purpose of religion and of the church as its organized expression. Social functions of the church are stated by Ballard in his recent work on "Social Institutions" to be the following: (1) The transmission of ethical codes from generation to generation; (2) the creation of a spiritually helpful environment; (3) the application of religion to life (personal behavior); (4) the direction of behavior toward socially approved objectives; (5) education to preserve family life; and (6) improvement of the social order.[3] At present, there is wide diversity of opinion within and without the church as to its proper area of service to society and to mankind. We shall discuss this question at a later place in this analysis.

[3] Ballard, Lloyd Vernor, *Social Institutions,* Appleton-Century Co., 1936, pp. 450-453.

II

With this general point of view established regarding the nature of social institutions and, more specifically, that of the church as a type-form of "nuclear" institution, what can be said of the relation of the modern church to the other institutions of present-day United States? Material contained in the 1926 study by Fry of the churches of the United States and later data assembled by the President's Committee on Recent Social Trends showed that church membership had increased in about the same proportion as had population growth, from 1906 to 1926.[4] Total church memberships, estimated on the basis of members above thirteen years of age, accounted for fifty-five percent of the population of that age-group for the entire country.[5] Several studies by the Institute for Social and Religious Research indicate that this estimate of membership is a fairly accurate index of interest and participation in religious activities.[6] More women than men are members of the church in the United States;[7] the proportion of people who belong to church is higher in the cities than in the rural areas, with the exception that church membership appears on the decline in the largest of the cities;[8] church membership in proportion to population is highest in the south, lower in the eastern and midwestern sections of the country, and lower still in the far west.[9] The most significant additions to church membership have occurred in the Mormon and Christian Science denominations in recent years.[10] Membership varies with denominations and these in turn vary with geographical and cultural distribution.

Relative to growth of church organizations in wealth, it is worthy of note that during the period 1916 to 1926 church wealth grew in greater degree than did the national income.[11] The total wealth of the church of the United States in 1926 was estimated as being $7,000,000,000.[12] This includes church buildings and all lands and endowments owned by churches. During this period, church indebtedness has increased from eight and six-tenths percent of the value of church edifices in 1916 to eleven and three-tenths percent in 1926.[13] However, the debt-free value of church edifices has grown. Church expenditures have increased from $329,000,000 in 1916 to $817,000,000 in 1926. This increase in expenditures amounts to one hundred and forty-nine percent, while during this same period the entire realized income of the

[4] Fry, Luther, C., *Recent Social Trends*, McGraw-Hill, New York, 1933, p. 1109.
[5] Fry, *Ibid.*, p. 1020.
[6] *Ibid.*, p. 1020.
[7] *Ibid.*, p. 1021.
[8] *Ibid.*, p. 1021.
[9] *Ibid.*, p. 1022.
[10] *Ibid.*, p. 1022.
[11] *Ibid.*, p. 1026.
[12] *Ibid.*, p. 1027.
[13] *Ibid.*, p. 1028.

United States increased ninety-eight percent.[14] "Thus the increase in church expenditures was fifty percent more rapid than that of the national income." "Further," says Fry in the report on Recent Social Trends, "it is conservative to conclude that organized religion absorbs more than one percent of the entire realized income of the United States." [15] A few additional items are worthy of note concerning the strictly physical aspects of the church as an institution. The number of church buildings has increased only eleven percent in the United States between the years 1906 and 1926.[16] This increase has not been proportionate to population growth. This failure of buildings erected to keep pace with membership expansion is an indication of a movement toward centralization and federation among denominations rather than of lack of interest in building churches. As a side-light, in this connection it is interesting to note that there has been an actual decrease in the number of public school buildings in use in the United States since the year 1906.[17]

Fundamental beliefs and habits are the very core of social institutions and this is notably true of religious beliefs. It is apparent from several studies that the beliefs once held essential to church membership are declining in degree of common acceptance and that habits and rituals as well are changing. The doctrines of the Virgin Birth, the physical resurrection of Christ, the inerrancy of the Scriptures, the substitutionary theory of the atonement and the second coming of Christ—once held to constitute the essentials of Christian belief—are held and asserted by a decreasing proportion of church members. Furthermore, these items of belief are held to a decreasing degree by theological students, who will transmit the church's heritage of ideas to succeeding generations.[18] Ministers are faced by the dilemma of preaching to congregations composed of both modernists and fundamentalists. Science and rationalism have entered the sphere of man's activities and have satisfied certain of his needs to a far greater extent than religion has been able to do. Doctor Fosdick, a prominent Protestant minister, has put the situation thus: ". . . science is religion's overwhelmingly successful competitor in showing men how to get what they want." [19]

With the decline in doctrinal loyalty and solidarity in the church of contemporary United States, and probably of Europe as well, has gone a change in habits which characterize the church as an institution. Many

[14] Fry, Op. Cit., p. 1029.
[15] *Ibid.*, p. 1029.
[16] *Ibid.*, p. 1019.
[17] *Ibid.*, p. 1019.
[18] *Ibid.*, p. 1013.
[19] Fosdick, Harry Emerson, "Will Science Displace God?" *Harper's Magazine*, August, 1926, Vol. 153, p. 363.

Protestant churches, especially of the urban type, have ceased holding Wednesday evening prayer meetings, others no longer hold their traditional American Sunday evening services, and the basic Sunday noon service has been shortened in amount of time devoted to the sermon. Increased time and attention are devoted to the æsthetic aspects of church ritual. Churches now must compete with autos, radios, golf, and movies for the attendance of people at their services. No longer do churches hope to force people to attend services through the passage and enforcement of Sabbath Observance legislation.

It will be noted at a later place that the church has shifted much of its preaching and pronouncement from that of a strictly theological nature to questions of social policy and morality. It is increasingly concerning itself with the socio-economic system in which it and its members must operate. This shift in attitude and policy toward such issues as property, marriage, birth control, and education have occurred with changes in secular culture. These changes indicate the interrelations of the church with other fundamental institutions of our society.

The church has continued its missionary activity both within and without the United States. The total number of American Protestant missionaries increased in the time span 1909-1923, but decreased between 1923 and 1929.[20] The same trend has been true of contributions to foreign missionary work.

In recent years there has been a tendency on the part of certain Protestant denominations to reduce the number of aspirants to the pulpit and the mission fields; this has been accomplished by increasing the necessary educational qualifications of those entering either of these types of work. Such policies are results of the adaptation of church organizations to world-wide national and secular forces. Mention should be made of the steady increase in emphasis on education and training of the young by the church and affiliated organizations. The Roman Catholic church has consistently held to this policy, but Protestant denominations have only recently begun to pour their money, time and effort into these channels.

Also worthy of note in a brief sketch of changes in the church's institutional practices has been the adoption of secular means of education, communication, and dissemination of belief. The church has developed a Radio Pulpit, utilizes motion-pictures for religious educational purposes, and holds Institutes for educational purposes among adults. Along with these developments has come an increase of fifteen

[20] Fry, Op. Cit., p. 1046.

percent in the number of church hospitals built between 1923 and 1929.[21] Church colleges and philanthropic agencies have continuously expanded in this country from the turn of the century. This increase in services directly connected with the church reveals the numerous and important ways in which the church as an institution serves society.[22] Under such conditions, it is inevitable that there should exist among the church and other institutions of our society a reciprocal set of pressure relations, because the given ends of the church, state, family, and the economic system vary to a considerable degree. There has not occurred as yet an exact delimitation of the sphere of operation of each institution. Not only do the several basic institutions of contemporary society *complement* one another but they *compete* with each other for power and support. To these pressure relations we now turn our attention.

III

The most marked and definite set of pressure relations which operate upon the church in modern society is that exerted by the existing economic system. This system has as its unifying core several economic institutions which as organized are commonly termed private capitalism. The most important of these are the symbolic-diffused institutions of private property, contract, and freedom of private enterprise.[23] Corollary to these economico-legal institutions are certain drives or emphases of contemporary culture, such as the wide-spread desire for individual material gain, the belief in the desirability, within limits, of the process of unhampered competition and emphasis upon acquisition which goes hand in hand with the desire for material gain. The outcome of these institutions and attitudes is expressed in the common urge of business enterprise to make profits. The attitudes and practices characteristic of our economic system have impinged on religious institutions. The effect has been to mold and fashion religious organization, practices and attitudes according to the pattern derived from the financial and factory world. For the most part, this pressure relation has been unconsciously exerted by those who represent current economic interests.

Professor Jerome Davis has pointed out in his interesting work, *Capitalism and Its Culture,* that the institutions which make possible the operation of our economic system appear to be in direct contradiction to the basic tenets of Christianity, if not of organized religion. Accord-

[21] *Ibid.,* p. 1051.

[22] This section has drawn heavily upon the entire article by Fry in *Recent Social Trends;* See also Fry, Luther C., *The United States Looks at Its Churches,* New York, McGraw-Hill, 1930.

[23] Constitution of the United States, Article I, Section 10; Amendments, Article V.

ing to Professor Davis, the essential principles of Christianity are: "the infinite worth of personality, achievement for the group and not merely for oneself; cooperation, not competition, as the law of life, and emphasis upon service and life for non-material ends." [24] Thus the ends of these two fundamental institutions are in definite contradiction to one another. What has happened under these conditions? Avoiding the historical question as to whether or not Max Weber's thesis anent the rise of capitalism from the religious sanctioning of attitudes and practices derived from Protestantism is correct, what is the evidence of pressures reciprocally exerted between the economic system and the organized church in present-day United States?

Professor Davis' study of the ramifications of capitalistic culture has shown that the control of many church boards lies in the hands of a group of proprietors and managers.[25] Merchants are by far the most numerous class on church boards with clerks and bankers ranking next on the list. Bankers are most often elected chairmen of church boards. Further, as this study points out, except in towns of less than five thousand population, the bulk of the population is not represented on church boards in proportion to their membership in the congregations.[26] This means that there is what Professor Davis terms an "Interlocking Control" of the church by the more successful members of the economic order. Even so, such control is not complete, as is indicated by the left-wing movements within the church and by a measure of dissent, but it has been considerable in influencing church pronouncements and policies. Relative to counter-pressure movements within the modern church, it is interesting to note that there is a small, but vocal minority group within the Protestant church known as the Fellowship of Socialist Christians. This group publishes a magazine, *Radical Religion,* in a recent issue of which there appeared an article with the curious title "Prolegomena to a Proletarian Theology." [27]

The increased wealth of the churches of the United States has already been cited. Management and administration of this wealth has brought into existence a type of minister who bears the strong imprint of the administrator, executive and banker, rather than one who reveals the attributes of the pastor and prophet. It should be remarked that all of the attributes of the present economic order and of these individuals who function as the agents of this order are not traceable to the specific

[24] Davis, Jerome, *Capitalism and Its Culture,* Farrar & Rineheart, New York, 1935, p. 373f.
[25] *Ibid.,* p. 379.
[26] *Ibid.,* p. 380.
[27] Thompson, John Beauchamp, "Prolegomena to a Proletarian Theology," *Radical Religion,* Autumn, 1936, p. 11.

type of economy known as "private capitalism." This term has no *definite* connotation, and surely there are to be found in economies other than the capitalistic one, the desire for material gains, the belief in and practice of the institution of private property and the use of exchange mechanisms. However, the cultural configuration of present-day America bears the imprint of the industrial and financial system known as private capitalism.

That this type of economy powerfully affects the entire culture of our day and country is attested by findings of the Lynds in their recent study of *Middletown in Transition*.[28] The emphasis upon the acquisitive spirit of our economy is set forth in these words: "Democracy under private capitalism has shaved off the edges of the plateaus of 'arrival' and the whole population moves, according to the 'ethos' of our culture, endlessly and breathlessly up one long, unbroken sandy slope of acquisition." All aspects of life are instrumental to the task of *arriving* in terms of the dominant value of our culture—that of *acquisition.* People are concerned with rapid movement to attain the goal of acquisition and this process does not lead to contemplation and worship.[29] Of the place of the church and the school in this scheme of things, the authors make the following significant remarks: "Actually these *interrupting agencies* such as church and school that nominally stress ends rather than means are tolerated by the culture as saving ornaments and psychological guarantees of its progress . . . yet these various institutions devoted to the ends of living do not escape it (the drive toward acquisition); going to church becomes a kind of moral life-insurance policy and one's children go to school and college so that they can get a better job and know the right people. Bit by bit, in a culture devoted to movement and progress, these permanent things of life become themselves adjuncts to the central business of getting ahead, dependent symbols about the central acquisitive symbols of the community's life. And so progress recaptures and confines its own children." [30]

A few remarks are appropriate before leaving this topic. One is that the picture of the domination of our culture by the acquisitive spirit operating through established economic institutions is not complete or uniform. In the more remote rural districts, the lives of the members of the community are not lived so completely in terms of dollars and cents and the restless striving for pecuniary status. Religion, the church, and an accepted code of conduct in consonance with religious norms,

[28] Lynd, Robert S., & Helen M., *Middletown in Transition,* Harcourt, Brace & Co., New York, 1937.

[29] *Ibid.*, p. 317.

[30] *Ibid.*, p. 318.

rank among the most important aspects of the life of the people. Such people and communities have not become infected with the acquisitive spirit or methods of a capitalistic culture as have the industrialized, urbanized areas of the United States. Rural areas tend to be dominated, naturally, by farmers; the spirit and culture of these groups varies from that of the financial and industrial groups. The rural church functions according to its institutional nature, which is religious as well as social. It is limited by its environment in terms of geographic, economic, and cultural factors, but is capable of detaching itself from these factors to a greater degree than is the urban church and can operate in terms of *religious* beliefs and practices to a surprising extent.[31]

There is evidence, especially within recent years, of an attempt by a minority movement within the churches of the United States to oppose the untrammeled workings of the economic system, which subordinates human and ethical values. The *Social Ideals of the Churches,* issued by the Federal Council of Churches, states that "the Christian Ideal calls for hearty support of a planned economic system in which maximum social values shall be sought. It demands that cooperation shall supplant competition as the fundamental method. It assumes the principle that the personalities of human beings are of more value than their labor power and deserve prior consideration." Further, the statement reads, ". . . special honor should be accorded to those who . . . are able to change the economic order for the better, to make it more rational, more productive, more humane, more righteous." [32]

This same statement inveighs against gambling and *speculation,* calls for a more humane system of industrial relations, urges abolition of child labor, the conservation of health, the promotion of social justice, the protection of the family by educational and legal means, the right of employees and employers to organize, minimum wages and the application of Christian principles to the acquisition and use of property.[33] This organization represents a large body of Protestant churches in this country and its influence is considerable, though quantitatively not amenable to estimates. Similar attitudes and expression of belief have issued from practically all the major denominational bodies of the United States. Thus, there is some evidence that the church has begun to exert counter pressure on the spirit and practices of the economic system. To what extent the church can go in this direction and what

[31] On this point see Kolb, J. H. & Brunner, Edmund de S., *A Study of Rural Society,* Houghton Mifflin Co., New York, 1935. Chap. XIX.

[32] *Social Ideals of the Churches,* The Federal Council of Churches of Christ in America, New York, 1931 (pamphlet).

[33] *Ibid.*

means it may employ beyond those of persuasion and education is in doubt.

IV

The pressure relations existing between the church and the state in the United States have been persistent, though not spectacular. The separation of the church and state and a general delimitation of their respective fields of power was set forth in the political constitution of our country.[34] However, crises could and have arisen over such questions as that of military activity on the part of church members. In the recent World War, there was only isolated evidence of church opposition to the power and policies of the national state, and the church, for the most part, either acquiesced to or strongly supported the state in its prosecution of the war.

Though the church acquiesced to the state and supported the last war, it is not inconceivable that the church might oppose another war. Certainly the pacifistic spirit within the church has grown since the World War and this growth of sentiment cannot be disposed of as mere verbalizing during times of peace. The social conscience of the church is alive today as it probably has not been within the century, if one excepts the church support and enthusiasm for the Eighteenth Amendment.

Notwithstanding the fact that the church, both from a standpoint of *power* and *limitation of secular functions,* is secondary to the state, there continues some form of conflict between the church and the state. The church has spoken out on such matters as war, the abolition of liquor traffic, the education of children, the present status of labor and on marriage and divorce regulations. All these questions are, in the final analysis, within the sphere of the state to dispose of, under conditions of the Constitution, but the church has not been silent on these issues. As recently as 1922, when the State of Oregon attempted to limit elementary education to public schools, the churches opposed such action as an infringement on constitutional powers and were upheld by a decision of the Federal Supreme Court.[35] Thus, in this sphere so vitally important to the interests of the church, especially to the Roman Catholic organization, organized religion has exerted pressures on the state and asserted its rights as an institution of society vested with a not inconsiderable quota of power. Though unable to nullify state action regarding marriage and divorce, the church, solely through the moral sway

[34] Constitution of the United States, Amendments Article I.

[35] Johnson, Alvin W., *The Legal Status of Church-State Relationships in the United States,* Univ. of Minnesota Press, Minneapolis, 1934, p. 178f.

it holds over its communicants, is able to control marriages and divorces to a considerable degree, as is indicated by the lower rate of divorces within religious groups.[36] The effective opposition of the Catholic church to the marriages of its members with unbelievers and members of other denominations is too well known to require comment. Likewise, the opposition of both the Roman Catholic and Protestant bodies to divorce has been effective in restricting the disruption of the family group through divorce, though the state permits such dissolution.[37] By force of persuasion, teaching and exhortation, the church probably controls these areas of human experience and domestic relationships to a degree not usually appreciated.

In commenting on the "Persistent Problems of Church and State," Evarts Greene remarks: "To those who believe that science is bringing in a new era, in which religion will have a steadily diminishing part, the present discussion (of such issues) may seem a profitless threshing of old straw. The historian, however, cannot forget the fate of many similar predictions, the stubborn survival of ideas and attitudes whose disappearance has been confidently expected." [38] He further remarks that "neither the formal separation of church from the state nor any other simple formula has permanently disposed of issues deeply rooted in human experience and human psychology." [39]

It remains for the future to test the willingness and the ability of the church to resist the state on the issue of its own freedom and on such questions as nationalism, racial dogma, dictatorship, and war. The church may reveal surprising sources of power and strategy in such a conflict.

V

With this perspective of the church as one of the basic social institutions of contemporary society, affected by and affecting related institutions, what can be said of the rôle of the church in the process of social change? To revert to a point made previously, note that the church came into existence as an organized set of beliefs, attitudes, and practices concerned with man's adaptation to the Unknown or the Supernatural. As religion developed, it became more and more concerned with man's life on the earth and, after the middle ages at least, concerned itself to a lesser degree with the after-life and the Unknown.

[36] Lichtenberger, J. P., *Divorce*, McGraw-Hill, New York, 1931, pp. 312-315.
[37] *Ibid.*, p. 313.
[38] Greene, Evarts B., "Persistent Problems of Church and State," *American Historical Review*, Vol. 36, pp. 257-273.
[39] *Ibid.*, p. 272.

Its strength as a social institution arose from the fact that it brought the aura of moral sanction and supernatural power into the arena of human conflicts and problems. Even today, when modern science and rationalism have undermined the structure of Supernaturalism of the church for a considerable proportion of the population, this concern with the field of moral values remains the peculiar property of organized religion. This is its great strength and, possibly, its great weakness in the struggle for power that continues among the various institutional groups of contemporary society.

The teaching and conservation of values, emphasis on spiritual beliefs, immortality, chastity, mercy, and honesty, is regarded by our culture as constituting the special work of the church.

It must continue to emphasize this value structure as its peculiar heritage and, at the same time, enlarge the sphere of its concern to comprehend new values developed or discovered by society. To preserve its place among the important institutions of our society, the church must neither in too great a degree reflect the existing economic and political order nor can it too readily champion a new order, possibly alien to it in both ends and means.

For instance, if the church concerns itself overmuch with matters traditionally secular such as evaluating and preaching new types of economic doctrines, opposes war, intrudes in the public school system, and attempts to control forms of marriage and family either by coercive or educational means, it must devote less and less attention to the area of moral-symbolic values.

The attempt to interpret Christianity as predominantly a social religion will naturally lead to less and less emphasis on the rôle of the church in mediating between man and the Unknown. If this influence grows less, wherein will the church find the springs of its power? As a socio-ethical organization, concerned solely with revamping human society, it may well become one with Adult Education organizations, Ethical Culture Societies and Discussion groups. The church will assume more and more the aspect of an educational organization and will manifest less concern in the function of worship and contemplation of man in relation to the universe. And it will be difficult for the church to compete with the above-named educational organizations, for it lacks the specialized training necessary for such work. As a minister is quoted in the most recent publication of the Lynd's on Middletown, "In the old days people went to preachers for consolation, information, and inspira-

tion. They still come to us for consolation, but go to newspapers for information and inspiration." [40]

One way out of this dilemma appears to be through the gradual imbuing of views and formulations of social policy by the church with the quality of "moral doctrine." If the church can surround minimum wage legislation or formulations on birth control with an aura of moral sanctity, then it may be able to operate effectively as an agency to promote such changes in social policies. At the same time, it must preserve its own integrity of subject-matter through constant emphasis on the supernatural and the higher values of human life. This will involve a considerable transition of ideas within the value-structure of contemporary American society. To date we know all too little concerning how values arise, alter and function in a given society to venture a prediction as to whether or not this transformation can occur.

Another possibility is that the church will disappear in the societies of the future, at least in anything like its present form of doctrine, organization, and function. Some would argue that the developments of modern science will free man from the domination of the forces of nature and place the keys of his destiny within his grasp, so that he will cease to fear the Unknown. He may come to accept this phenomenon, from which religion derives so much of its power over men, as a natural part of human experience, and feel no need for the consolations of religion. However, if religion goes the way of all flesh and gradually dwindles in importance in the framework of Western culture, it may be ventured that upon its decline there will appear a concentration of emotional fervor and enthusiasm around some other dominant institution, be it the family, the state, or some unforeseen new cultural complex.

In this connection it is interesting and pertinent to remember that Sigmund Freud has averred his belief in the enduring nature of religion, even though he regards it as a form of illusion.[41] According to Freud, this mighty illusion was brought into existence by the human psyche as a protective device against cultural neuroses, which derived from the growth of society and its attendant restrictions and prohibitions.[42] Whether or not the theory of the origins and growth of religion as outlined by Freud is adequate, which is doubtful, it is significant that he regards it as well-nigh indispensable in the human society.

As a final suggestion, it is probable that unless man achieves a per-

[40] Lynd, Op. Cit., p. 318.

[41] Freud, Sigmund, *The Future of an Illusion*, p. 89f. Horace Liveright and the Institute of Psycho-Analysis, Edinburgh, 1928.

[42] *Ibid.*, p. 52f.

fect society in which social frictions and individual disappointments disappear or are reduced to an unnoticeable minimum, religion is likely to continue in some organized form as a means of human adjustment to social and individual crises. The church is the one institution that holds out hope, though vague and often contradictory in nature, when the forces of a given situation appear to deny to the individual and to the group the satisfactions that are expected. Man's dissatisfaction with life is apparently chronic and ubiquitous. Religion has been his best means of accepting this dissatisfaction and of living in a world where there is always a wide gap between the things hoped-for and those actually obtained. This dissatisfaction with life is apparently not a function of a specific social order or set of institutions, but is possibly an inherent part of the human personality. Different types of societies and institutions can increase or decrease the amount of individual and group tensions and strains in proportion as the various societies deny to larger or smaller groups the basic satisfactions—both physical and psychic—that men desire.

The church is in a strategic position to aid the process of social change by enunciation of principle, by persuasion and education in policies toward which the reason and consideration of intelligent men direct society. This must be done if the church is to endure. At the same time, the church can and must also preserve its heritage of dealing with the Unknown and of preserving the ethical and spiritual values of humanity. Along with more strictly secular philosophy, the church has the further task of evaluating man, society, and all aspects of life which appear to impinge on the realm of values. It is likely to play an important rôle among the social institutions, even of future Western society, where severe attacks upon it have occurred in recent years.

THE RELATION OF BIBLICAL LITERATURE TO MODERN SOCIAL PROBLEMS

JOHN MASON WELLS

THERE are some teachers of Biblical Literature who believe it has no application to the problems of modern life. They contend that these writings were produced in a prescientific and premachine age, which differed so radically from our own, that any attempt to use them in solving the problems of our day is not only futile but reveals a mind naïve and uninfluenced by Biblical scholarship. The Bible has little value for us save for literary or perhaps historical purposes.

Durant Drake, an author of many important books and a teacher of Philosophy and Biblical Literature, once told me that no light came to him from the Bible to illumine the moral problems of our day or to give guidance in the perplexities of our social order.

Prof. Burton Scott Easton in his book, *Christ in the Gospels,* takes special pains to stress the idea that "what is termed the Social Gospel has only an indirect connection with Jesus' teaching." He contends that Jesus accepted wholeheartedly the Jewish apocalyptic ideal. "The Kingdom of God that Jesus preached and expected," Professor Easton writes, "is purely transcendental, and its full descent into the present æon would mean not the transformation but the wreck of all that man calls 'the world.'"

There are other scholars who interpret Jesus as sharing the common apocalyptic views of his day and believe that he has no place in our present social-economic world. I do not wish to take time to give the arguments for their position or the reasons why I dissent from this view. I am, however, in full agreement with a statement of Prof. Walter Bell Denny in his book, *The Career and Significance of Jesus.* Of his book he says, "It holds that the mind of Jesus is most deeply and faithfully reflected in the 'Teaching Source,' and that the central idea of Jesus was that he was the Son of God, not in an apocalyptic, or even a Messianic sense, but in the deep religious sense that he knew God as his heavenly Father, and felt that the supreme end of life was to live in a manner worthy of such a Father."

Professor Denny's book throbs with the spirit of reality and portrays Jesus as having a creative mind and ideals and attitudes of significance to his own day and to ours also.

Contribution of Recent Scholars

The teachers of Biblical Literature who are inspired with a conviction that the Old and New Testaments have an important place in the life of our modern world, and I count myself a member of this group, are greatly indebted to the scholars who have preceded them. We are the recipients of light that has come from many sources.

The literary critics have untangled many of the perplexing threads which have been woven together in constructing the Bible. These strands of literature, now seen in the light of the circumstances in which they were produced, are clarified and made significant.

The historians have enabled us to understand the events in Egypt, Assyria and Babylon which preceded or were contemporaneous with the history of the Hebrews.

Archæologists have brought to light ancient cities, business documents, household utensils and objects expressive of social and religious customs.

The anthropologist has made it possible for us to see primitive men, with their fears and hopes and conflicts. He has disclosed to us religion in its early forms and in its later developments.

The psychologist has interpreted the emotions and the driving forces, the hungers and the satisfactions which furnish some of the subsoil in which the roots of religion have been nourished.

At the present time the sociological approach to Biblical literature is being stressed. In its light we see the struggle of religious leaders with the conditions of their day. Their ideals stand out with added glory when seen against the background of the political graft, the economic cruelties, and the current religious practices of their age.

To all of these scholars—the literary critics, the historians, the archæologists, the anthropologists, the psychologists and the sociologists —the teacher of Biblical Literature is greatly indebted. In so far as he is able to objectify and synthesize their findings, in so far as he is able to feel the pulsing life they have disclosed and in so far as he is able to see how the age-long quest for a better way of life, which is the vital message of the Bible, is related to the present problems of society, is he an effective teacher. He is able to resurrect a literature which was once dynamic, but has become to the average man weak and irrelevant.

Ways of Biblical Interpretation

There are many ways in which this literature may be taught with interest and effectiveness. One may teach it chronologically, taking the

documents in the order in which they were written, and viewing them in the light of the needs for which they were produced. When the ancient problems are thus studied and the Biblical answers to them considered it is surprising how like they are to present conditions and how suggestive they become. In some cases a whole book is the product of a single author and is applicable to a particular situation. In other cases as it now stands, a book is the product of several strands of history written at different periods to meet divergent needs, and these strands are frequently tied together by editorial comments and explanations. In some instances therefore a teacher may treat a book as a unit and in other cases he must separate it into several parts. Ruth is a unit having one major message. Whereas Genesis is a compilation with three main documents and many editorial comments.

The Historical Method

Prof. Bruce Curry's book, *The Bible and the Quest of Life*, is an approximate illustration of this method of treating Biblical literature. He does not include the whole Bible, but selects those parts that seem of greatest value. He approaches it with the question, "What has the Bible to offer that is valid for the life of modern man?" He seeks for the expressions of human and divine factors that may transform man's life into a thing of value, beauty and significance.

In the stories concerned with Israel's early history there is given a picture of a "golden age." It is God's world, made good, and man, made in God's likeness, is given an opportunity to enjoy it and rule over it. Man goes wrong when he disobeys his maker and the world goes wrong with him. The results are fear, shame, and suffering for himself and his descendants.

God is greatly concerned. He seeks a way by which to redeem mankind. His method of salvation is by an individual of faith and consecration. He in turn becomes the founder of a nation the mission of which is to achieve a life in harmony with God and mediate this good life to other nations of the world.

Laws gradually grow up among the people, they are buttressed by penalties for disobedience and they serve a useful purpose, but they have their limitations. As life becomes more complex, temptations multiply. To aid man in resisting them religious ceremonies are formulated.

To liberate the nation from servitude a great leader is raised up and in the name of Jehovah he breaks their chains of bondage. Under his leadership they discover Jehovah as a God concerned for the oppressed, a God who guides his people and enters into a sacred covenant with them.

Professor Curry devotes a section of his book to the prophets, especially those of the eighth and sixth centuries. These men arose in times of religious and national crisis. They had spiritual and ethical insights of an exceptionally high order. They usually began their careers with impressions and convictions of the power, holiness and greatness of God, a feeling of personal inadequacy, a consciousness of being qualified and commissioned by God, and a feeling that their tasks were extremely difficult.

They faced the needs of their generation, personal, social and national, with insight and spiritual courage. They interpreted the will of God for their people. They stressed justice, righteousness, mercy and faith.

They exposed the popular fallacies respecting religion and declared true religion to be ethical, dynamic and filled with faith. By such a religion alone can the problems of life be rightly solved whether these problems are personal or social, economic or political.

Professor Curry presents the person of Jesus over against the background of the Jewish Messianic hope. Jesus proclaims the coming of a new era, but he interprets it in terms of a good way of life that begins not at some future time, but at once. It is realized by the meek, the merciful, the pure in heart, the peacemakers and those who endure persecution for righteousness' sake. Jesus not only taught but also practiced these ideals and in behalf of them died on the cross.

These three samples which I have lifted out of the book by Professor Curry, the stories of early Israel, the prophetic literature and the life of Jesus, illustrate one method of applying the Bible to modern needs.

A Comprehensive View of the Bible

Another method and one that seems to me to be very important can be used only by a teacher who has really profited by the studies of the scholars who have preceded him and who has mastered the details of Biblical literature. Such a person, if he has a philosophical mind, can view the Bible in its larger units. He can see it as a man looks from a mountain peak out over a section of the country with which he is already familiar. From this elevation he views it as a related whole, he sees the parts in an integrated relationship and discerns facts, values and ideals of very great significance.

This is quite different from the superficial ideas of the Bible which are frequently expressed by men having no rich and scholarly background in Biblical literature. In other fields men of mature minds, after years of painstaking study have served the world by giving a

comprehensive view of the area of knowledge which they have sought to comprehend.

This is what Prof. William Creighton Graham has done for us respecting the Old Testament in his little book, *The Prophets and Israel's Culture*. He sketches the rise of religions, showing how they knit together the threads of a nation's life and thus build what may be called "culture." He traces the steps taken in the development from the most primitive forms to the religions by which the Hebrews were influenced.

He deals with the history of the peoples who occupied the Fertile Crescent, showing the forces and conflicts by which their civilization was influenced. He focuses his attention upon the Hebrews and presents reasons why they could not attain distinction from either the political or the economic point of view. Only by a distinctive culture, only by a superior way of life could they become a great people. This fact, however, was not recognized by their kings and priests.

The prophets, by reason of spiritual insight, saw and disclosed the good way of life, the way of enduring values, the way of true greatness.

A God with Cosmic Purposes

The message of the prophets has three aspects. In the first place they expressed a distinctive view of the world. Many of their fellow citizens had become materialistic or contended that if there is a God he does not concern himself with the individual or with the nation. The prophets, on the other hand, declared:

> "The Lord is a God everlasting,
> The Creator of the ends of the earth.
> He does not faint, nor grow weary;
> His insight is unfathomable."

His purposes are served by all the nations. They are his instruments whether or not they are conscious of the fact. The cosmic aim and plan transcends the purposes of man and yet it is possible for man to rise to a plane of cooperation and communion with God. In this way alone can life become meaningful.

This is not an accidental world, but one of law and order. Whatever takes place is the result of a cause. It therefore behooves one to seek for the reasons behind calamity and disaster. "Amos and Hosea both stress the sovereignty and personality of God." To Isaiah "the ultimate reality is not impersonal but personal." The right way of life is gained by alignment with God, who is the holy one and whose purposes are being realized in the whole universe which is an organic unity.

A Dynamic Morality

There was a dynamic element in the sermons of the prophets. They realized the part played in life by human desires. To the people had come a weakness, a feebleness, a sense of futility and the prophets saw that this was due to an over-emphasis upon the physical appetites. The trend of the people was to spend their energies in acquisition. Life was a series of endeavors to get for themselves either material goods or sensual satisfactions. Exploitation had become a cultivated art and the condition was aggravated by the current religion which approved and participated in the process.

The prophets denounced the social injustices and championed the cause of the poor but more especially did they repudiate this whole philosophy of life. The physical and material side of life ought not to be so exalted. Amos condemns the greed of the women as well as of the men. Hosea denounces the popular religion for fostering a sensual spirit. Isaiah regarded the way of the people as foolish and futile as well as contrary to the will of God.

The prophets sought to correct, to enrich and to ennoble their conception of values. They did not teach that the satisfaction of the physical is wrong but it is inadequate to human needs. They stressed the higher qualities of man and the satisfactions which come only through justice, mercy, faithfulness, truth and honor. Not so much by acquisition as by fair distribution does man gain the higher values. "Not on bread alone is man to live, but on every word that comes from the mouth of God."

The Expression of Religion

Professor Graham deals with a third contribution by the prophets that is also of significance to modern life. To them true religion must find proper modes of expression. Some of the early leaders had guided the people in building political and religious institutions. The prophets, however, were critical of kings and priests. Institutions had become hindrances to a growing expression of the spiritual life. From observation, Amos knew the meetings for sacrifice and worship to be gatherings for immorality and material gain. Micah denounced the ceremony of sacrifice and declared the requirements of the Lord to be ethical and spiritual.

> "Yet what does the Lord require of you,
> But to do justice and to love kindness
> And to walk humbly with your God?"

The prophets would test institutions on the basis of the service they render to men. Do they aid people in finding spiritual values? Do they encourage those who are seeking to live in harmony with God? "What matters most is not the structure or form of the institution, but the spirit with which it is suffused, the fundamental attitude to life, of those who function socially through it."

We have given the three major contributions of prophetic literature to the problems of life, as these are interpreted by Professor Graham. I suppose no thoughtful person would deny that these messages of the prophets are applicable to modern conditions. Many are seeking to live on the basis of a cosmic philosophy which is materialistic and accidental. It is impossible to build a sustaining faith, or to have a belief in the ultimate victory of the good, the true and the beautiful on such a foundation. We need such a God as the prophets proclaimed—a God who assures the integrity of spiritual values.

That many are trying to satisfy the desires of human nature by the acquisition of things and more things and by the pursuit of sensuous pleasures and more sensuous pleasures is obvious. The prophets would say to them that God has made us for a better way of life and that only the spiritual, the gracious and the God-like values can satisfy the human soul.

We, too, are testing our institutions and in some cases are finding them inadequate to the needs of individuals and of the larger social groups. They should be retained as they are, modified or altogether discarded on the basis of the standards presented by the prophets. If through them we are able adequately to express the growing intellectual, moral, æsthetic and religious life of persons and groups we will pronounce them good. If through them we are able to serve one another in a large way we will pronounce them good. In the spirit of the prophets we will eventually say "Institutions were made for man and not man for institutions."

The Ethics of Jesus

Great as were the prophets the Bible records the life and teachings of one who was greater. Significant as are their messages for our day of greater significance are the ideals of Jesus. I will briefly mention four of these that I regard as having special meaning for the day in which we live.

In the first place Jesus emphasized the supreme worth of the individual. Man is of such worth that the smallest detail regarding him is taken into account by his heavenly Father. He is of more value than

property or anything else one can conceive upon this earth. Individuals should treat themselves and others in the light of their worth.

Jesus also stressed the fact that God is our Father and human beings are brothers and sisters—members of the family of God. If one member of the family is lost in sin, despair, discouragement, or degradation the rest should seek to help him, in the spirit of brotherhood.

Jesus placed great emphasis upon service. This ideal is applied especially to the strong and to those in positions of influence. Such individuals should think, not of their own advancement, but rather of ways in which they can help others.

The fourth ideal is love. The highest type of cooperation is the expression of Christian love. Paul compared this to the synthesis of the human body in which the members work with each other to their mutual benefit and to the building up of unified personality. In this spirit of love we should work together in building the kingdom of God on earth, which means building a society of mankind in which there is health, happiness, well-being, contentment and the realization of spiritual values in which God's will is done.

These ideals should be taught in our departments of Biblical Literature. They should be seen against the background of the social, economic, political and international conditions of Jesus' day. In the light of them we should study the major problems of our era and in harmony with them we should build a world of peace, cooperation and enduring values. Who knows of any other method by which the human family can enter the good way of life? There is no other way given under heaven or among men whereby our modern world of conflict and confusion can be saved.

HISTORY AND THE CHANGING WORLD

ARTHUR C. BINING

It is obvious that throughout the Western world rapid and constant changes are taking place in the fundamental character of society. Technological inventions and discoveries in applied science are largely responsible for our present social, economic, moral and spiritual instability. In the United States industrial science and mass production have gone farther than in other countries and, as a result, the changes that are taking place here are more complex and bewildering than they are elsewhere. Scientific and technological forces are altering and modifying our institutions, customs, mores, and ways of living to an extent hitherto unknown.

When the history of the effects of technology upon our civilization is written, it will present a very interesting story. The changes brought about by the steam-engine, by electric power, and by the aeroplane are fairly well-known and understood. But almost every invention, large and small, has also added to the ever-changing scene. Some day the social historian will set forth the effects of the incandescent light upon the break-up of family life which once centered around the fireplace. Some time in the future we may know more about the importance of the telephone in destroying provincialism as well as in extending the area of gossip. It is possible that we may learn to what degree the introduction of tin cans and glass preserving-jars influenced the rise and growth of the movement for women's rights. We may discover the effect of the automobile in increasing the divorce rate as well as its importance in bringing into existence thousands of miles of improved roads and highways. Little study has been made regarding the underlying causes of social change. We do not understand very well the kaleidoscopic shiftings that are taking place before our eyes. We do know, however, that the material achievements of the present seem to set our age apart from all other ages.

While we have built up a great material civilization, it is evident that we are unable to make an intelligent use of our improved resources and abundance. We have before us many strange paradoxes: oversupplies of foodstuffs but vast numbers of people inadequately fed; warehouses and storerooms filled with cotton and woolen goods while tens of thousands of children are poorly clad; an abundance of building materials and numberless families inadequately housed; excellent trans-

portation systems and unsolved problems of distribution; victorious medicine and wide-spread squalor and disease; prolonged life and useless old age. Man has made astounding advances in changing his environment, but in his ability to use his increased resources he is still in a very backward and primitive stage.

Not only have we failed to make intelligent use of our material wealth, but we are unable to apply our scientific knowledge to the problems of daily living. In human relationships there has developed, more than ever, a selfish disregard for the rights and lives of others. The many automobile tragedies on our highways are an example of the spirit of our age in this respect. The extent of crime in its various aspects is also an appalling indictment of our civilization. Class hatreds, engendered by changing conditions, likewise constitute a grave menace as well as a disgrace to society.

Many believe that our schools should take the leading place in reconstructing our social order. But in the field of education all is not well. Varying psychologies and philosophies are abroad in the educational world. While it has been pointed out many times that mass production in industry means the standardization of products, there is no danger of the standardization of our ideas and ideals. Never in the history of the world has there been so much diversity of opinion regarding the ends of education and the means of reaching these ends. Education can and must play a very important rôle in a world desperately in need of wisdom, enlightenment and intelligence. But no one institution in the modern world can create a new order if the force of other institutions is against it.

Religious ideas, ideals and standards, also, are in a state of flux. Theologians and church historians do not even agree on a definition of the nature of religion. Some identify religion with an organized church, which naturally brings to mind a vision of a bewildering number of denominations. Others maintain that religion is an adherence to the doctrines and faith of the Church. To many it is an individual belief in a personal God, while to others it is a broad, undenominational deism which admits the necessity of a First Cause. There are a few who point out that religion in its universal aspects means the efforts of man to master his world and to enjoy life's opportunities fully and completely. One thing is sure. We have departed far from the pattern of religion and worship of the Middle Ages when uniformity was the rule. Religious aspiration was then expressed in a pageantry of processions, ceremonies, feast days, fast days, and other holy days, while religious beliefs were almost fixed and universal. Today, a wide range of ideas

may be found, including various forms of theism, atheism, agnosticism, monotheism and pantheism.

In recent years the Church has received much criticism. While thousands of pulpits are playing a significant part in shaping ideals and standards in these changing times, many have felt that it has remained inactive at a time when it should have bestirred itself, and that it has not fought with all its might the good fight against moral depravity, greed, bigotry, and inertia. The characteristic tone of many of the attacks against Christianity is to be deplored, but if civilization is to survive religion must again become a vital force in the lives of men and women. The Church has suffered from a reduction of its functions. There was a time when it provided schools for children, charity for the poor, social centers for the isolated, as well as spiritual comfort, moral guidance, and encouragement for all. Today the state controls the schools and furnishes poor relief. There are dozens of social centers, including motion-picture theaters and dance halls which attract youth. The Church, however, still has its original and most important functions to perform—those of providing spiritual and moral leadership and guidance.

In the field of government there is little agreement as to its scope or activities. Science, invention and mechanized industries today mean technical competence. We do not know what efficiency in government really is. This is largely because of the popular assumption that any man is competent to fill almost any post of public responsibility. It is evident that in the future the organization of government must rely, not on politicians who sway the emotions of their constituents, but on statesmen and experts who possess knowledge in their respective fields. Politics in our age must consider technics rather than emotions or even sectional interests. Whatever form of government evolves out of the social needs that come with the maturity of science and the perfection of the machine, it must, of necessity, be one under the guidance of technicians and experts.

We have recently celebrated the one-hundred-fiftieth anniversary of the making of the Constitution. In spite of vast social, economic, and territorial changes it still endures. While we have been paying homage to our basic law, a bitter controversy has been waged over its scope, meaning and values. Ideas, also, regarding its significance vary from a veneration for it to a desire to annihilate it. During the next few years the subject will continue to be a vital one.

I have tried, briefly, to call to your attention two aspects of our present-day civilization. First, the material achievements of the machine

age; and second, the instability of our institutions, customs, mores, ideas, and ideals. Not only are we living in a state of flux, intellectually and spiritually, but the currents in which we are struggling change with ever-increasing rapidity. As a result many are submerged and lose hope and faith in humanity and in the ability of mankind to find a way out of our confusion.

The greatest problem that faces us at the present time is that of exercising the wisdom and intelligence to use the power of applied science for the benefit of the individual and of society. We are living in a critical period—a period of swift and unending change. But there have been other critical periods in which man has had to adjust himself to new surroundings. The plight of primitive man in the ice age, the period of the Sophists in Greece, the Renaissance which ushered in a new era, are outstanding examples of periodic upheavals and readjustments that have taken place in the past. As we face a new civilization that is being built up around us we are confronted with the breakdown of social forms and modes of behavior. Where shall we look for guidance?

Our age is marked by the desire for experimentation and quick changes. The emerging conditions seem so full of excitement and promise that the imagination has been seized by the variegated events of the present as the moth is attracted to the flame. We are living at a very rapid pace. Speed is exhilarating and exciting. The faster one goes the less concerned he is with the means of travel, with a sense of direction, or with his destination, and there is no desire to apply the brakes. As a result, there is a tendency to break with the traditions of the past. And this disdain for the past which is so evident today is most unfortunate, for it is from what has gone before that we can wisely learn the lessons of the present and future.

The question arises as to how far history can be used as a guide for present problems. History has been made to teach whatever has been desired. Catholic and Protestant, militarist and pacifist, materialist and spiritualist, monarchist and republican, protectionist and free-trader, all have appealed to the lessons of history. The facts of history have had a chameleon nature in the hands of many pragmatic historians and have partaken of their color.

Conceptions of history have also varied. Fitche believed that history was the kingdom of God; Ranke conceived it as an impersonal search for truth; Freeman thought of it merely as politics of the past; and Croce sees it as contemporary thought about the past. Whether one sees in history the hand of God, the force of politics, or a series of events,

if written by a conscientious hand it is always in terms of meaning and value.

A study of history which discloses how man has met his problems in the past is of exceeding great importance. While many of our problems have new elements, the basic principles underlying them are fundamental and are a part of eternal humanity. At the present time, especially, it is necessary for us to turn to the experience of the peoples of years gone. It is a trait of human nature, however, not to profit by the experience of others. This can be seen in a thousand different ways in every-day life. The maiden marries the incorrigible youth to reform him and the citizen with a small amount of savings takes a fling at the stock-market. Both turn their backs upon experience and realize later that what they attempted had been tried by countless others with failure. While it is true that history may not repeat itself exactly, it can teach varying degrees of wisdom.

Progress is always made by profiting on the experience of former generations. The explorer to the Arctic takes with him modern instruments and equipment, but he does not neglect to inform himself about the work of others who may have traveled the same way. Even with a knowledge that snow, ice, and treacherous currents are continually changing, he avails himself of the experience of those who have preceded him. Likewise, the navigator takes his bearings in order to ascertain his true position. The direction of his ship is more important than its speed and he also relies upon the findings of those who have charted the waters over which he is traveling, for submerged rocks may lead to his destruction. Thus, in combating the many social, economic, moral and spiritual problems that confront us, an accurate knowledge of the lives and activities of the peoples of the past together with an understanding of the problems that confronted them and how they solved those problems will go far to help us find an answer to the perplexing problems of the present.

In a world of steel and concrete and of automatic machines and electric power, material things loom large and spiritual and moral matters seem insignificant. False and treacherous values have been created with a resultant softening of the moral fiber. Every advance in science must be accompanied by a strengthening of man's moral nature, otherwise new instruments for the satisfaction of lust and greed are created. The tragedy of the present lies in the fact that we are cutting ourselves off from the religious, ethical, and political traditions of the past and have little to put in their place.

We might learn much from the field of applied science. By inven-

tion and discovery man has mastered natural forces. This has been done by utilizing a common fund of information and experience. The inventor avails himself of the labors of those who have preceded him. He acquires their knowledge and avoids their mistakes. Technological progress, then, is a social progress, which proceeds by summation, in which the individual makes a small addition to the whole. The man who makes the last step is usually hailed as the inventor or discoverer. But not only does applied science profit by the experience of the past; it must use and always does use constructive imagination to complete its task.

Social, economic, political and spiritual wisdom and guidance must be developed, not only to preserve our material environment, but to utilize the material gains of civilization to the best spiritual advantage and for the happiness of all. Our chief task is to devise more adequate means for bringing intelligence to bear upon the reorganization of society. Such intelligence can spread more rapidly only as men gain understanding and really feel the need for control. Through a study of history we can realize more clearly what is happening to our institutions and ways of living. With this knowledge and with constructive imagination we can and must give wise purpose and direction to the new forces of our civilization.

ORIGIN AND DEVELOPMENT OF RELIGIOUS DRAMA

CHARLES M. BOND

THE title which I have given to this paper is far too pretentious for the limits of time and space which have been allotted. To write the story requires a book rather than a magazine article and to assume that one can put his finger clearly and definitely upon the origin of a type of experience so basic in human life, may, indeed, seem the height of presumption. I desire only to point out how deep-rooted dramatic activity is in religious experience and how much has grown out of it during the long centuries of its development.

It ought to be noted, of course, that we are talking about "religious drama"; a certain restricted area in a large field. I suppose that over against "religious drama" or "sacred drama" we need to put "secular drama," although where one begins and the other leaves off seems very difficult, if not impossible, to tell. When one sees "Romeo and Juliet" or "Winterset" well and sympathetically done, he is quite apt to have the very same sort of reactions as he does after seeing "The House Beautiful" or "The Fool." As we think of religious drama, we shall have to learn to think of one phase, but an extensive phase, of drama.

Religious drama is first of all serious and purposeful. It never is content with simply entertaining. Joy is a very real part of the religious attitude and a religion without humor is like an engine without oil, but religious drama never has, as one of its major concerns, the portrayal of an amusing or interesting story for the purpose of entertaining its hearers. Neither is religious drama interested in artistic productions as ends in themselves. Religion and æsthetics are often so close to each other that it comes to be well-nigh impossible to distinguish between them. But art seeks to capture or express a certain high feeling, while religion must always go beyond the feeling to an integrated process of conduct. Religious drama, like all other drama, needs to be beautifully done, but it needs to move people to action in line with a great idea. Religious drama may be considered, therefore, as the serious and artistic attempt to portray, by means of a specially created situation, the yearning of men after God and their dedication to the good life.

There is a present tendency in certain circles to refer disparagingly to "high purpose" literature. The assumption seems to be that, if a book has a high purpose, it is by that fact of poorer quality. Much of

the realistic dribble which goes by the name of "modern" literature shows all too clearly how cheap and tawdry can be the product which sacrifices high purpose to cleverness. Religious drama is never content with being "realistic" in the generally accepted sense. It embraces a larger realism which recognizes dirt to be dirt, even though it is presented with cleverness. The high purpose of religious drama is to bring men face to face with God and to challenge them to devote themselves to his way.

It is often said that the drama has had its origin in religion. There seem to be enough facts in support of this thesis to give it some validity. Brander Matthews, for instance, writes: "It is from religious exercises, set off always with music and sometimes with dancing, that the drama has evolved itself in almost every literature—in Chinese, for example, and again in Sanskrit. The development of a true drama does not always take place . . ; but if it does, then this is its source always." [1]

While it has often happened that drama has grown up out of religious exercises, yet it is also true that religious institutions have often tried to throttle and destroy dramatic activity. Perhaps it is coming nearer to the truth to say that there is something inherent in our human nature which leads us to impersonate and to mimic. Primitive men and children seem to show these qualities adequately. It is also inherent in our human nature that we make our great quest for God and the good life. When these two tendencies or impulses are brought together we have the essence of religious drama. Such a combination as this actually does arise very early in human experience and we therefore attribute a primary place to religion and religious drama. Let us look at some of the ways in which these tendencies are expressed in the lives of primitive men.

Primitive Religious Drama

Primitive man early learned to express his deepest desires and emotions through a kind of mimicry of a very serious nature. His rain-dances, his corn-dances, and his war-dances; his sacrifices and his rituals were all movements in this direction. His fundamental idea seems to have been that by imitating the kind of action he wanted he could command or persuade the powers that govern his world to provide for him what he wanted and needed. He and his people needed rain. They imitated in their dancing the coming of the storm clouds and the pouring of the rain. When this action, performed by the appropriate persons, is accompanied by the proper ritual, the rain gods were believed to have been persuaded or assisted to send rain upon the thirsty earth.

[1] Brander Matthews, *Development of the Drama*, p. 41.

The same sort of thing can be seen in the war-dances of the warriors and in the sympathetic dances and rituals which the women of the tribe carried on while the men were away on the military expeditions or the hunt.

Still another phase of this primitive development can be seen in the attempt to act out the various myths held by the particular people to explain their origin or the activity of the superior kings in conducting the affairs of the physical world. Among the early Greeks, for instance, the myths were developed as explanations of the cosmic activity, such as the change of the seasons, the growing of the crops, the coming of the storms, and the discovery of fire and the industrial arts. The myths were the very serious attempts to explain how the affairs of the universe are carried on and how things came to be. About the Olympian deities there gathered a large number of such myths which have made Greek mythology so rich and productive of so much fine art of our Western civilization. In the effort to commemorate the friendly activities of these Olympian deities, to encourage them to continue their beneficent activity, and somehow to assist them in their good work, the Greek developed the practice of acting out the myth or the story. Thus there originated an early form of the "opera-ballet." Because so much depended upon the fertility of the soil and the supply of grain, the myth of Demeter, goddess of the grain, figured largely in this development. A chorus, under the leadership of a director, danced and sang the story of the friendly goddess and the loss of her daughter Persephone and her recovery to make an ordered procession of the seasons. In time the leader of the chorus came to be an actor playing several different rôles. For each separate rôle he wore a special mask or "persona." This actor would hold soliloquies with various members of the chorus and thus present the action to the audience of worshipers at the shrine of Demeter. This "opera-ballet" must certainly be considered as one of the early forms of religious drama and one of the forerunners of the classic drama.

Very close to the "opera-ballet," or as an expression of it, was the "dithyramb," or dramatized song to Dionysos, the god of wine. The altar to Dionysos was ordinarily set up in the market-place and there a chorus danced and sang in commemoration of the gift of the wine god to mortals. As might be expected, wine-drinking held a considerable place in the dithyramb, a practice which later tended to cheapen and coarsen the entire activity. When the Romans took over this part of the Greek inheritance, they were not as much restrained as were the Greeks and there followed the development of the revels which have come to be

known to us as the "bacchanalia." Our term bacchanalian suggests the drunken and sometimes licentious revel into which the Greek dithyramb degenerated.

Still another aspect of this early stage of the development of the religious drama can be seen in the "ballad-dances" which commemorate the exploits of some hero-god or some mortal hero who is the favorite of the god. The ballad-dance is to be discovered in every primitive literature, of course, but one of our most striking examples of it is the Song of Deborah in the fifth chapter of the Book of Judges. Briefly, the story relates the terrible difficulties in which the Hebrews were, the heroism of Deborah and Barak, the divine intervention of Yahweh in the sudden storm that confused the enemy, and the retribution which came upon Sisera as the leader of the enemies of the Lord, Yahweh. As the ballad developed various actors took the parts of the principal heroes and a chorus supplied many of the details.

Classic Forms of Drama

Upon the foundation of the "opera-ballet" and the ballad-dance, the Greeks built their great drama of the Hellenic period. As the dramatic movement developed, two, three, and then several more actors were introduced rather than having one actor play all the various rôles or persona. As the number and importance of the actors increased, the importance of the chorus decreased until it came to be used simply to supply details which the actors could not give, or to suggest the proper reaction of the audience. In my judgment, Æschylus reached one of the very high peaks in the development of the Greek drama which was religious in nature. Perhaps his "Prometheus Bound" is as great an example as anything else he did.

When faith in the Olympians began to waver and people more and more reverted to magical practices and Greek philosophy made its severe criticism of the old faith, then the high level of religious drama, which Æschylus reached began to fall. Of course, there were Sophocles and Euripides and others, but a coarser movement had set in which was to continue until the high religious drama of the Hellenic period became the cheap comedy or farce of the Hellenistic period.

In contrast to the Greeks, the Hebrews never produced many great dramatists. It appears that the latter people were inhibited in all forms of non-literary art by the sacred injunction never to make any likeness of Yahweh. This inhibition, of course, influenced the development of religious drama among the Hebrews. The Old Testament is full of dramatic situations and in some of these the voice of Yahweh is heard

as one of the actors, indeed the dominant Actor, about whom the plot turns. One easily thinks of certain passages in Deutero-Isaiah or in Jonah. But there is only one book in the Old Testament which can be called a drama, and even here opinions differ. I refer, of course, to the Book of Job. Some critics, Thomas Carlyle most decisively, declare it to be the greatest drama ever written. Others call it simply a dramatic or epic poem. To me it is drama, dealing with a universal problem in a cosmic setting and with a masterly technique. The Greek dramatists may have had some influence upon the author of Job, but the book stands before us in its own right; Hebrew, but more than Hebrew. It is universal drama of the religious type, even though it stands practically alone among the Hebrew literary productions.

When Christianity came into the Mediterranean world, the Greek and Roman dramas were just about at their lowest ebb. By the time of Constantine, this degenerating movement had brought the drama so low that actors were treated much as we would treat the criminally inclined or the moral pervert. The mob in its vulgarity demanded bread and fun. *Panem et speculata* was the persistent cry. Serious drama had become farce and buffoonery. In certain sections of Rome, the audiences demanded that the actors perform in a nude state. When it is remembered that much of the farce was centered about situations of marital infidelity and illicit love, the possibilities of moral degeneracy seem to have been unlimited. It is not strange, therefore, that when Christianity came into control of the Roman Empire, it condemned and sought to destroy the theater as an institution of the devil calculated to defeat the purity of the gospel of Christ.

The Origin of the Medieval Drama

For nearly one thousand years after the triumph of Christianity under Constantine, the history of the theater is practically a blank. Greek and Roman dramas were dead and their degenerate forms had been driven under cover by the church. There was still a rude folk-drama which existed in the villages and wherever the common people gathered. Something of this rude folk-drama came back into the Medieval Church, but for the most part when the drama of the Medieval Church came into existence, it came as something new and uninfluenced by Greek and Roman forms. Brander Matthews summarizes this situation in the statement that the origin of the Medieval drama was religious and "slowly elaborated from what was at first only a casual accompaniment of public worship. The new form had its birth actually at the base of the altar and at the foot of the pulpit; and it was fostered by the Chris-

tian church, the very organization that had cursed the old form when it was decadent and corrupted."

Even though the church of the fourth century took such a determined stand against the decadent Roman theater of the time, nevertheless the church soon began to enlarge and enrich its ritual. Baptism and the Lord's Supper were, of course, central in this process and the development of the sacraments meant the development of symbolism of speech and action which tended toward the dramatic. As the mass began to take form, it came to be a kind of drama of redemption in which every act and word spoken or sung seemed to have significance.

It was not long before the major events of the life of Jesus were being commemorated as parts of the Church Year and a specialized liturgy was built up around these events. It was easy also to introduce dialogue into the liturgy and the service commemorating the special occasion took on all the aspects of a drama in process. The Christmas season came to be a very popular time for the presentation of these dramatic sketches in the church liturgy, the Proclamation of the Birth, Visit of the Wise-men, and the Visit of the Shepherds held the center of dramatic attention from a very early time. Not less favored, of course, was the Easter season as a time for the dramatization of the liturgy. Once this process was begun, there were scarcely any limits to its development. Many separate events of the life and teaching of Jesus were treated in the same dramatic way as were the events of the Christmas and Easter season.

The next step seems to have been that of drawing the dramatization of separate incidents into dramatic cycles. Then, in turn, the cycles were brought together at stated times to constitute the early "passion plays" which undertook to set forth the events in the life of Jesus as a cosmic struggle between the forces of good and evil. Evil, by the way, was definitely personified as the "Devil" who became one of the most vital characters in the play.

These passion plays were given in the church buildings until they became so large and unwieldly that the priests could no longer handle them or did not care to take the responsibility. The plays were then produced in the churchyards with lay assistance and then in the public squares under lay direction. By that stage in their development the Latin of the church liturgy had given way to the vernacular of the people. The development sketched here in such a few sentences actually required centuries for its working out. From the dramatization of an incident in the life of Jesus as a part of the church liturgy, through the cycles of episodes to a passion play and then to the full-fledged

mystery play, was a process which stretched from the fourth century A. D., well on into the Middle Ages.

Out of the passion plays of the church developed the theater of the Middle Ages. Three principal forms of this medieval theater were the mystery play, miracle play, and the morality play. Underneath it all, or running like a thread through the whole fabric, was a kind of rough or uncouth comedy of the folk which came to have more and more prominence as the church relinquished its control of the mystery play.

Because of the demands upon resources and ability in order to produce a mystery play, the church was not only the originator of this type of drama, but also the patron of it long after the plays were taken out of the church. When the industrial guilds arose, the burghers banded together with the craftsmen to provide the stable organization necessary. But the centering of control in the guilds rather than in the church allowed a considerable degree of vulgarity to come into the mystery plays along with a kind of folk humor which was uncouth and vulgar but not necessarily licentious. Farces were often made a part of the mystery plays, and sometimes the farce was a caricature of the gospel incident.

As the mystery play was moved from the church to the public square, much of the churchly setting was reproduced, although new features were demanded. A large platform would be constructed on which the various "stations" or "mansions" of the play would appear beginning with God's throne at the extreme left of the audience and going on to the "hell-mouth" at the extreme right.

The audience would be stationed in the square in front of the platform and in the windows of the near-by houses—the first box seats. In England, however, each major scene or pageant was placed on a kind of wagon or float and pulled in front of the audience placed at several vantage-points.

To the medieval mind the distinctions between the mysteries, the miracles, and the moralities seem not to have been very apparent. We can point out only a few differences. For the most part, one finds the same "naïve treatment of life, the same panoramic construction of the story, and the same admixture of comic incidents, and the same apparent irreverence. . ." The mystery play was a series of episodes taken from the Bible. The miracle play was a series of episodes taken from the life of some saint. The morality plays were *allegories* in dialogue just as the miracle plays were *legends* in dialogue. It is often pointed out that while the morality play largely took over the structure and technique of the mystery play of the church, yet the morality play constituted a significant step in the development of the drama. Because of the fact

that the author was forced to create his plots, they were frankly fictitious and led to the substitution of real and living characters for abstract qualities.

Here then we can trace a "steady growth, beginning with a single brief scene acted within the church by the priests in Latin, and almost as part of the liturgy, and developing in the course of time into a sequence of scenes, acted by laymen outside the church, in the vernacular, and wholly disconnected from the service."

Out of all this amateurish drama of the Middle Ages, the traditions of a theater were gradually being built. The next great need was that of a master craftsman—a need which was largely met by Marlowe, Shakespeare, and others. The church was thrusting out of the home one of her own children—the drama. It was probably a good thing for drama thus to liberalize it and to encourage an independent professionalism. But as the church saw unchurchly additions to the drama, she pulled her skirts more closely about her in what seems to have been almost a denial of her motherhood. Churchmen can scarcely be blamed for the way they condemned a loose and uncouth, if not an immoral theater, but it is much harder to condone the narrowness and bigotry which led the church to turn aside from the development of one of its own effective techniques.

Protestant Reformation and the Drama

But one ought not to suppose that only the Roman Catholic Church has been so narrow-minded. Indeed, Rome has always been more favorably disposed toward the drama than has the Protestant type of Christianity. The Reformation was accompanied by a bitter denunciation of all things Romish. This opposition extended to the dramatized ritual as well.

When the evangelical movement of the eighteenth century came on under the leadership of such men as Whitefield and the Wesleys, the condemnation of a demoralized theater seemed to be perfectly natural. Until quite recently the general attitude has been, among most evangelical Christians, that even attendance upon the theater makes one guilty of sin. My own boyhood in a typical Baptist family and church was such as to make me believe that theaters were places so close to hell that one could smell the brimstone from even the best seats.

Religious Drama in the Modern Age

In our own day a new attitude toward the drama and the theater is coming into vogue. It is an attitude of understanding and appreciа-

tion—a desire to know the possibilities of the drama as a religious technique and to make full use of such possibilities. In line with this tendency many churches are using dramatization as one of the regular educational and worship techniques. Many of the leading seminaries are introducing courses in religious drama. Scarcely a convention or conference of any note is held without a part of the program being dedicated to the production of a religious play or pageant.

Furthermore, the names of the outstanding play-writers are more and more being associated with the writing of religious drama. I think of John Masefield's "Trial of Jesus," of Eugene O'Neill's "Days Without End," and of Channing Pollock's "The Fool," and "The House Beautiful." Even George Bernard Shaw is not unaware of this tendency and writes about it in his own way in a play called "The Little Black Girl and Her Search for God." A wag recently called it "Little Black Shaw's Search for God." As often happens, a jest hits off a certain truth better than an argument. Of course, one ought to mention Marc Connelly's "Green Pastures," a play which has made such a large place for itself in our recent American life.

The supply of religious plays now available for churches, school organizations, and other such groups has now come to be rather embarrassing. Many of these plays are, indeed, mediocre, but they signify a rapidly growing interest and occasionally a great play is produced, such as Fred Eastman's "The Tinker," and Charles Rann Kennedy's "The Servant in the House."

As teachers of religion in college and as pastors of churches, we will do well to welcome back into the fold of our legitimate and priceless methods this type of religious expression which from the beginning has been so close to the heart of man's search for God and the good life—religious drama.

WHO'S WHO IN THIS ISSUE

Dr. Frank W. Padelford is Executive Secretary of The Board of Education of The Northern Baptist Convention.

Dr. Rittenhouse Neisser, an alumnus of Crozer Theological Seminary, is Librarian of Bucknell Library, Crozer Seminary, and Director of the Extension Department.

Dr. Fred D. Gealy, for some years Professor of New Testament at Aoyama Gakuin, Tokyo, Japan, has during the past semester been the acceptable Visiting Professor of New Testament Exegesis at Drew Theological Seminary, Madison, New Jersey. During the summer quarter he is teaching at Iliff Theological Seminary, Denver, Colorado.

Prof. J. H. Barnett is Instructor in Sociology in Connecticut State College, Storrs, Connecticut.

Dr. John Mason Wells has since 1929 been Professor of Philosophy in Hillsdale College, Hillsdale, Michigan.

Dr. Arthur Cecil Bining received his B.D. degree from Crozer in 1927 and his Ph.D. from the University of Pennsylvania in 1932. He is at present Professor of History in the latter institution.

Prof. Charles M. Bond, who graduated from Crozer Seminary in 1921, has, since 1925, been Professor of History in Bucknell University, Lewisburg, Pennsylvania. Professor Bond was honored by Colgate University on June 13, 1938, with the degree of Doctor of Divinity.

BOOK REVIEWS

A New Approach to the Old Testament. C. A. Alington. New York: Harper and Brothers. 1937. Pp. 207. $2.00.

Doctor Alington is Dean of Durham and Honorable Fellow of Trinity College, Oxford. This work is a painstaking study of the prophets as an approach to Old Testament history. It has all the marks of ripe scholarship. It was written for those who value the Old Testament and would welcome help in its intelligent reading. His interpretation will make the book especially appealing to younger readers who wish to do honest thinking. The more books like this we can have the better it will be for everybody. There is a freshness in writing and a naturalness in treatment which makes it delightful reading. The prophets furnish the key to unlock the treasuries of the Old Testament.

Elmer W. Powell.

Truth in History. William A. Dunning. New York: Columbia University Press. 1937. Pp. xxviii, 229. $2.75.

Doctor Dunning was a ripe scholar and a gifted author. For forty years his name was honored among teachers and writers of history. He was the Lieber Professor of History and Political Philosophy in Columbia University. For thirty-two years he was an editor of the *Political Science Quarterly*. The volume contains seventeen essays, five with the Reconstruction period and five with reviews of books dealing with the period. There is an excellent essay on "The University as Rationalizer" —an address delivered at the opening of the academic year at Columbia in 1914. These carefully wrought essays make an important contribution to knowledge in the study of history and politics.

Elmer W. Powell.

Lords of Speech. Edgar DeWitt Jones. Chicago: Willett, Clark and Company. 1937. Pp. 256. $2.00.

The present president of the Federal Council of Churches draws the lineaments of fifteen famous American masters of public speech, statesmen, preachers, and the son of a Presbyterian manse who turned against the preachers, Robert Ingersoll. A good book for ministers who may be discouraged about the decline (assumed) of the power of the spoken word.

Gordon Poteat.

World Chaos or World Christianity. Henry Smith Leiper. Chicago: Willett, Clark and Company. 1937. Pp. 181. $1.50.

Five Minutes to Twelve. Adolf Keller. Nashville: Cokesbury Press. 1938. Pp. 127. $1.00.

These two volumes are interpretations of the Oxford and Edinburgh Conferences of last summer. The first, by the executive secretary of the Universal Christian Council, is a personal report and interpretation of the conferences. The second, by the leading interchurch figure of Europe, is not a report but a spiritual appraisal of the meetings.

Gordon Poteat.

THE CHURCH AND ITS FUNCTION IN SOCIETY. W. A. Visser 't Hooft and J. H. Oldham. Chicago: Willett, Clark and Company. 1937. Pp. 238. $2.00.

THIS is one of the first of the research volumes to be published in connection with the Oxford Conference on Church, Community and State. The whole series, now being published from time to time by the publishers of this volume, will be invaluable. The volumes do not contain the reports of speeches made at the conference —there are such reports printed otherwise—but rather present the materials which have been gathered by highly competent scholars to be used in the continuing study of the issues which Oxford brought to the attention of the churches.

In the present volume Doctor Visser 't Hooft gives a historical survey of the various doctrinal conceptions of the church, including the Roman Catholic and the Eastern Catholic along with the various Protestant conceptions. He follows this with a sketch of the life of these churches in history, concluding his contribution with a discussion of two questions: Is there a Church in the Churches? Can the Churches speak and act together?

Doctor Oldham writes of the function of the church in society. He faces in the beginning "the predicament of the church" which lies in the incredulity with which the great majority of men today look upon the claims which the Church makes concerning its faith. "The world carries on its work without taking serious account of the Christian affirmations. . ." What must the church be, what must the church do, in this situation—these are the questions which Doctor Oldham seeks to answer.

GORDON POTEAT.

THE PARABLES OF THE GOSPELS, and Their Meaning for Today. Hugh Martin. New York: The Abingdon Press. 1937. Pp. 251. $2.00.

AN English Baptist clergyman, the author has ministered chiefly as a leader in the Student Christian Movement. Incidentally he is the author of several books, this one being the first published in America.

Twenty-seven chapters are a treatment of the same number of the parables of our Lord. These pages indicate, in the background, an acquaintance and sympathy with the assured results of New Testament scholarship. However, he writes primarily for the average Bible student and the teacher. One desiring to preach a series of sermons on the parables would find this author most suggestive.

WILLIAM R. MCNUTT.

THE MINISTER'S JOB. Albert W. Palmer. Chicago: Willett, Clark and Company. 1937. Pp. 102. $1.75.

DOCTOR PALMER is President of the Chicago Theological Seminary (Congregational), and the author of other books which have taught us to expect helpfulness. Moreover this particular volume grows out of a rich pastoral experience covering more than twenty-five years.

With this introduction, it will suffice to give the headings of the ten chapters comprising this testimonial to the manifold work of the Christian minister: "The Minister as Preacher," "The Minister as Priest," "The Minister as Counselor," "The Minister as Administrator," "The Minister as Teacher," "The Minister as a Human Being," "The Minister's Training," "The Minister's Wife," "A Self-Analysis for Ministers," "The Church and Its Minister."

Regarding these pages, the author himself writes in his introduction, "I have written primarily for the young man who is in the valley of decision regarding the choice of a vocation and for his counselors in courses on vocational guidance."

WILLIAM R. MCNUTT.

WHAT IS A LIVING CHURCH? J. S. Whale. New York: Harper and Brothers. 1937. Pp. 112. 90 cents.

THE author is President of Cheshunt College, Cambridge, England. If we are not mistaken, he visited this country last summer, making quite a contribution to the Conference on Evangelism at Northfield. The opening chapter, "A World-Wide Church," is the most constructive portion of the book in the reviewer's judgment. Herein he states two alleged facts, namely, that the world has become one, and that Christianity has become a world phenomenon. For each of these he makes a strong case and a positive contribution to thinking. This world-wide oneness is in great need of a soul which only Christianity can provide.

The author may well have written with the forthcoming world conference of the churches at Hangchow, China, in mind. To all Christendom he is saying, "Herein consists the living church; it is world-wide, believing, worshiping, witnessing, acting, and seeking sanctification."

WILLIAM R. MCNUTT.

FORGIVE US OUR VIRTUES. A Comedy of Evasions. Vardis Fisher. Caldwell, Idaho: Caxton Printers, Ltd. 1938. Pp. 347. $2.50.

IN recent years we have been deluged with books on sex. But most of them are close to worthless. They are usually either pornographic ignorance or sanctimonious ignorance and shot through with fascinated timidity. This novel is an attempt to treat sex intelligently, honestly and unafraid. But it seems to me that it doth protest too much. It is outspoken. It has a considerable degree of beauty and of insight. With its fundamental psychological thesis I am in almost complete agreement. But I cannot help but feel that its author is not yet either fully honest or fully unafraid, albeit he is more honest and less afraid than most. One of the characters in the novel remarks: "My friend Jim says every human being wants to be an artist, but that nobody really can be until he comes to terms with sex." I think this single sentence is both an explanation of the book and a judgment upon it. *Forgive Us Our Virtues* as a whole is not well written, but a few pages here and there are the work of an artist. (The story of the girl who would take no money is one of those pages.)

DONALD FAY ROBINSON.

ENDS AND MEANS. An Inquiry Into the Nature of Ideals and Into the Methods Employed for Their Realization. Aldous Huxley. New York: Harper and Brothers. 1937. Pp. 386. $3.50.

THIS volume is of unusual significance because of the timeliness of the subject considered, the area covered by the discussion, the ability of the writer, and the brilliant style in which it is written. He who reads his work must think, and will find it an interesting and profitable, if not always a comfortable task.

The ideal goal presented is the Golden Age of "liberty, peace, justice, and brotherly love." The ideal man described is the one who is "non-attached," who is

free from lust, greed, pride, and hatreds, and is devoted to charity, courage, intelligence, generosity, and other virtues. Just now "most of the peoples of the world are said to be rapidly moving away" from these ideals. The author undertakes to answer the question as to how the "ideal society" may be achieved, and "sensual" and "ambitious" men changed into those who are sufficiently "non-attached" to do their part in creating the new order.

In carrying out this purpose the writer surveys critically the political, social, and religious fields. In doing this he uncovers the real issues involved in the problems connected with war, economics, education, and ethics, and faces them fearlessly. He warns against the tendency to oversimplify these problems and suggests sound principles of procedure for the task of changing the world for the better.

The last three chapters of the book are considered as most important by the author. In them he discusses "the relation existing between the theories and the practices of reformers on the one hand and the nature of the universe on the other." He concludes that the practice of morality and respect for the personality of others are necessary for the realization of true relations with ultimate reality and our fellow beings.

The final chapter, which is on "Ethics," is grounded upon the fundamental propositions: "Good is that which makes for unity; Evil is that which makes for separateness." The writer regards "separateness" as "attachment" and insists that unity with God and with other individuals through him cannot be realized without "non-attachment," which is the characteristic of the ideal man. On this basis the problem of good and evil is discussed in its various relations, and methods suggested for the development of personality to its highest expression.

RITTENHOUSE NEISSER.

THE WISDOM OF GOD: A Brief Summary of Sophiology. Sergius Bulgakov, Dean of the Russian Theological Institute, Paris. New York: The Paisley Press, Inc. 1937. Pp. 223. 6s.

THE beautiful church of St. Sophia, in Constantinople, is used by the author to introduce his readers to the Divine Sophia, the Wisdom of God. At the outset of his discussion, he frankly admits that he faces two difficulties: first, that his theme has not been given consideration by Western theologians since the Middle Ages; second, that the Christian world is not familiar with Russian religious ideas. In order that these deficiencies may be met, at least in part, the writer offers his present work, which, he says, "has been specially compiled for the Western reader with the secret hope of arousing his interest, and urging him to become acquainted with the main works bearing on the subject."

The fulness of the meaning of the "Wisdom of God" becomes evident only as the writer proceeds. To him the doctrine of sophiology is related intimately with all of the great doctrines of Christianity. It illumines the dogma of the Holy Trinity, both as to the triunity and the consubstantiability of the Deity; it suggests an explanation of the creation of the world from nothing; it furnishes a foundation for the "very dogma of Christology"; it reveals "the full manifestation of the divine in the creaturely Sophia, to that deification of the creature, which is to be accomplished by the power of Christ in the Holy Spirit"; it throws light upon the veneration of the Virgin Mary; and presents the church as "Sophia in process of becoming, according to the double impulse of creation and deification."

All these and many other things, with the implications involved, are discussed by the author. The book is not easy reading and some of its ideas will seem strange and unacceptable, especially to Protestants. The reader will find that the author has accomplished at least this much of his purpose—he has provided an opportunity to survey the field of theology from a new point of view.

RITTENHOUSE NEISSER.

REVELATION. Edited by John Baillie and Hugh Martin. New York: The Macmillan Company. 1937. Pp. xxiv, 312. $2.50.

THIS symposium grew out of the preparations being made for the three ecumenical conferences of 1937 and 1938. The prime importance of the subject and the distinguished names of the contributors mark the book as one of unusual value. A work which includes chapters by Professor Barth, Archbishop Temple, Professor Bulgakov, Doctor D'Arcy, Professor Horton and Bishop Aulén is not to be passed over lightly, especially when it deals with that most urgent topic, revelation.

Dr. T. S. Eliot, editor of the *Criterion,* ably introduces the subject in the first chapter. He proceeds at once to the heart of the matter by saying, "I take for granted that Christian revelation is the only full revelation; and that the fulness of the Christian revelation resides in the essential fact of the Incarnation, in relation to which all Christian revelation is to be understood." This is in close agreement with the conclusions of the other contributors, which all revolve around this center, but with different orbits.

Professor Barth is almost brusque in his insistence that the Christian apprehension of revelation is possible only "within a quite definite sphere," which he defines as "the response of man to the Word of God whose name is Jesus Christ." He advises his readers who will not admit this "to put this essay aside without further delay."

Archbishop Temple uses a longer radius, holding that "unless all existence is a medium of Revelation, no particular Revelation is possible." With him, "faith is not the holding of correct doctrines, but personal fellowship with the living God."

So the area covered varies with the different writers, who represent many Christian traditions—the Lutheran, Reformed, Orthodox, Roman Catholic, Church of England and Baptist.

Within the limits of these brief chapters these eminent theologians have succeeded in presenting their views with clearness and in an interesting manner. Their approach to the subject is, in general, conservative. To many readers it may seem that they have minimized the importance of some of the conclusions reached by modern scientists and philosophers, and that they have based their discussions on conceptions of the Scriptures not acceptable to many open-minded students today.

RITTENHOUSE NEISSER.

LIFE OF JESUS. François Mauriac. Translated (from the second French edition) by Julie Kernan. New York and Toronto: Longmans, Green and Company. 1937. Pp. ix, 260. $2.50.

THIS is a strange, not to say disquieting, book. I have read it with mingled emotions. As a contribution to scholarship it is quite without value. The annoyance I felt at the opening words of the Preface, "Of all historians, the biblical scholar is the most deceiving" and at the statement farther on in the same page, "Now it is

here that a Catholic writer, even the most ignorant, a novelist—but who knows himself, if I may say so, in heroes of his own imagination, has perhaps the right to bring his testimony," was not lessened as I began the volume. Short chapters, divided into almost staccato subheads, simply combining into one narrative the various and contradictory pictures of the four Gospels, and adorned with constant modernistic sketches and other ghastly illustrations, repelled me. On the other hand, I found it impossible to lay it down, and read it through at a sitting. The last chapters, dealing with the dread days in Jerusalem, the trial, and the crucifixion, were so starkly and brutally told I actually found myself shuddering. Then at the end I found the Preface to the second French edition from which the volume had been translated. This is most revealing, and it sent me back into the volume once again. The book, it seems, is not one of those graceless affronteries which have so often been perpetrated by professional novelists. It is the outgrowth of a long plodding through thickets and shades. "It is not that I mistreat historical criticism, nor that I am unfamiliar with it. I left college at the height of the controversy concerning Modernism. . . He who is still called the Abbé Loisy published nothing which I did not read with avidity. Certain of his qualities touched me deeply; when, for example, he said that he did not share that notion of science which was approved by his superiors. I took him at his word, and to add my part to the holocaust I sacrificed those verses of the Gospel which the learned Abbé denounced as interpolations. Shall I confess that because of him and his followers I abstained for years from reading the Fourth Gospel, and even among the Synoptics I rarely strayed beyond the text of Mark?" But this passed. He found what to him was solid ground. "This book, so unworthy of his subject, is but one reply among thousands of others, the testimony of a Christian who knows what he believes is true." Thus his aim is to rescue Jesus not alone from the historian, but also from the meaningless adoration of the faithful. Both alike strip him of all definite outline and present none of the features of a real person.

To what extent M. Mauriac has succeeded each reader will determine for himself. Apparently the volume created little less than a furor in France. What its success in America will be is difficult to prophesy.

MORTON S. ENSLIN.

A DESCRIPTIVE CATALOGUE OF GREEK NEW TESTAMENT MANUSCRIPTS IN AMERICA. Kenneth W. Clark, Duke University. Chicago: University of Chicago Press. 1937. Pp. xxix, 418, 73 plates. $5.00.

IT would not be easy to praise this volume too highly. Professor Clark has done an exceedingly hard piece of work in superlative fashion. In American libraries and private collections lies a wealth of material, much of which was completely unknown and unavailable. The lists of von Soden and Gregory were very sketchy and incomplete. The list prepared by the late Henry Preserved Smith in 1923 and 1925 was more adequate, but included only seventy-seven of the American acquisitions. In 1932 Professor Clark, then a fellow in Chicago, undertook the task. The present volume is the result of his years of toil, which necessitated many journeys and an almost limitless amount of labor. He has catalogued no less than 256 manuscripts. Not only has this work made these manuscripts generally available; it has resulted in the rediscovery of many items which even the owners or librarians did not know they had. Each manuscript is described: "general data, illumination and equipment, textual data, history." To each item is appended a bibliography (arranged chrono-

logically) of inestimable value to the student, for it shows at a glance what work has already been done upon the particular fragment. Nine separate indices enable the student to find readily anything he wishes. Seventy-three plates, showing the various kinds of writing, the illumination of the manuscripts, and many of the colophons, greatly enhance the value of the book.

Doctor Clark, the publisher, and the American Council of Learned Societies, which latter made a generous grant to enable its publication, are to be thanked for this work, which Professor Goodspeed in his Introduction to the volume rightly styles "a landmark in Greek manuscript study."

MORTON S. ENSLIN.

NEW CHAPTERS IN NEW TESTAMENT STUDY. Edgar J. Goodspeed. New York: The Macmillan Company. 1937. Pp. 223. $2.00.

THE present volume is an interesting and useful survey of many New Testament problems, several of which have already been treated in the author's other volumes. Among these may be noted his views of the nature and meaning of Ephesians, the significance and consequences of the collection of the Pauline letters, the justifications of modern translations of the New Testament, and a warning against such modern fakes as the *Letter from Heaven* and the absurd *Lost Books of the Bible.*

MORTON S. ENSLIN.

FRANCIS PARKMAN. Wilbur L. Schramm. New York: American Book Company. 1938. Pp. 498. $1.25.

PARKMAN'S life-span covers the period of America's great expansion—her rapid rise from provincialism to world significance. He was born in the year in which the Monroe Doctrine was formulated (1823), and died in the year of the Columbian Exposition (1893). In that time he had seen the frontier pushed from the Alleghenies to the Pacific and the industrial order change from the age-old toil of hand labor to the swift universality of the machine. And the revolution of method and culture is mirrored in the writings of this author of his beloved America.

He beheld the clash of sectionalism and witnessed that war, which, as Lewis Mumford, says: "Cut a white gash through the history of the country." It was not to his liking. Somehow in that war, and the debauch that followed hard upon it, America, for Parkman, lost her soul. For him the nation had been the land of opportunity, offering unto all freedom, the joy of life and the satisfaction of all human needs. It had become the treasure-house of the privileged few.

The romanticist thus turned to the earlier days as though to write of that America that might have been. The struggle of two civilizations for the mastery of the last great continent upon which the race of man might begin again its search for the lost way, engaged his thought and the power of his pen. Through physical pain and many hardships, working a few moments at a time, he set before his fellows what seemed to older Europe the first, great promise of the new land across the wide and dark Atlantic.

In his Introduction, Professor Schramm tells attractively this story and later collects in brief sections the finest examples of Parkman's stories.

R. E. E. HARKNESS.

MANUDUCTIO AD MINISTERIUM—Directions for a Candidate of the Ministry. Cotton Mather. Published for The Facsimile Text Society by Columbia University Press. New York. 1938. Pp. 151. $2.00.

THIS is a reproduction of the original edition of 1726 in which the good old Puritan divine lays down twenty rules for the young men about to enter the ministry. It is good to know what was significant then—and what today, two centuries later.

His first admonition is to "see yourself a dying man." That will result in the second, glorifying God and enjoying him forever. So the necessity of discipline and thorough study is emphasized with the counsel under the fifth point, "I do now particularly warn you against the senseless Folly of an Entanglement in any *foolish Amour,* while you are yet a Student at the College. 'Tis time enough, to think of Marriage, when your Condition in other Circumstances as well as that of Age, will qualify you to make a *Wise Choice. . .*"

The good Doctor recommended the study of Latin rather than Greek which latter had little value for the serious student. But he was "importunate" that the men should be well versed in Hebrew which had in his benighted days fallen into disrepute, a "learned Man [being] almost afraid of owning that he has any thing of it, lest it should bring him under the Suspicion of being an Odd, Starv'd, Lank sort of thing, who had lived only on *Hebrew Roots* all his days." As for French and German, "if you have any Time in your Short Life to spare for Living Tongues, the French will be sure in the first Place to Court you."

Poetry "has from the Beginning been in such Request, that I must needs recommend unto you some Acquaintance with it." As "For Music, I know not what well to say,—Do as you please."

It is, however, when he comes to history the Puritan homilete commends himself to this reviewer—they hold fellowship as long-lost friends. "If the Emperor Basil had not in his Instructions to a Son, recommended unto him History, as a Way of Travelling without Fatigue, yet you may be sure, My Son, I should have recommended unto you an Acquaintance with History, as one of the most Needful and Useful Accomplishments, for a Man that would serve God." But he admonishes, "To believe with Discretion," for, quoting one of their own number, he says of historians: "They are all of them Lyars." Passing from civil history he asserts, "I must now propose Church-History with a yet more earnest Wish, to have you well acquainted with it." For, "a Divine has a Blemish upon him, almost as Disqualifying as any of the Hundred and Forty which the Jews reckon to bring a Priest of theirs under Incapacities, if Church-History has not instructed him for the Business of the Sanctuary." It is marvelous how wise were some of these early educators of the American church!

Under rules of health sane advice is given. "Keep a spare, lean and fluid sort of diet." As for "Bodily Exercise," there is none "comparable to that of Moderate Riding." But of "the Noble and Ancient Game of Chess; These are by no Means proper for a Student." Water is to be taken even with Wine and Beer—"but never take Water, or anything else, Cold, when you are Hot with Labour There is Death in the Pot." "When you go to Infectious Places one of the best Things you can do is to hold and chew a bit of Myrrh in your Mouth." Smoke tobacco sparingly if at all—never use Snuff. The best way to preserve

health and prolong life is "Don't eat too much" and "An Holy and Easy Mind, is the Most Healthful Thing under Heaven."

Finally, "If any Sickness come upon you, be sure to be sick soon enough. Maladies taken at the Beginning may be easily and presently conquered; when—Delays are dangerous. And if you are upon a Recovery from any Malady, Be not well too soon." Not all these Puritan saints lived in a rarefied world.

R. E. E. HARKNESS.

HONESTY. Richard C. Cabot. New York: The Macmillan Company. 1939. Pp. ix, 326. $2.50.

A GENERATION ago our fathers were laughing at a story which recounted the adventures of a young man who set out to tell the truth for a day. Doctor Cabot is convinced that honesty is no laughing matter. He has been "amazed at the degree of acquiescence in dishonesty" in the world and so felt moved to prepare this volume to meet what is evidently a major moral problem.

The book has three parts. The first gives definitions of honesty, lying, veracity, self-deceit, prevarication, equivocation, evasion, etc.; the second discusses specific problems in honesty and dishonesty in relation to war, crime, industry, science, education, medicine, social work, art, social customs, and religion; the third part presents a philosophy of honesty.

Without fear or favor and with countless pointed illustrations, the author presses home his conviction that honesty "is the king of all virtues because the good life presupposes life itself. Dishonesty cuts the arteries by which social life is nourished. Mutual deceit is social murder. Self-deceit cuts the blood vessels of one's own existence. It is suicide."

While Doctor Cabot is relentless in uncovering the wickedness and foolishness of dishonesty, he is sympathetic and helpful in suggesting ways of overcoming the tendency to falsehood. "No man is a liar," he says, "who does his best to fulfil his promises, and any man can do his best." Moral safety lies in the direction of making honesty an automatic habit.

The writer discovers the foundations of honesty in the moral nature of the universe. "The spiritual constitution of reality which is round us and in us perpetually is called to our aid by our intense and unaffrighted effort. 'We lie in the lap of an immense intelligence which makes us receivers of its truth and organs of its activity,' provided we have done our part. This sort of religion is as verifiable as physics. Tell the truth and you find help."

The last chapter of the book is devoted to a discussion of "Creative Honesty," which the author describes as leading its adherents into paths of purpose and reform. It is aggressive rather than defensive. It is "one aspect of man's central need to grow; . . it raises the level of energy in us; . . it risks pain and loss."

This volume is practical, enriching, helpful. It is difficult to imagine a reader who would not find it of value. "Let all who enter here leave smug complacency behind."

RITTENHOUSE NEISSER.

A Self Worth Having. W. G. Chanter. Waite Professor of Ethics and Religion, Wesleyan University. New York: The Abingdon Press. 1938. Pp. 116. $1.25.

With the story of the temptation of Jesus as a basis, the author has produced a book which should strengthen the desire of the reader to achieve the good life and help him find ways toward the attainment of that end.

Doctor Chanter claims that because Jesus thought things through for himself, he came to the conclusion that the kingdom of God was a "purely spiritual" kingdom. Loyalty to the good, the beautiful and the true characterizes its citizens. The good life is not an easy one, but requires the utmost courage, which is the "key to happiness."

The writer considers the account of the temptation of Jesus as "the story of a supreme success in the choice of the one perfect way of life. That choice marks him off as the great Master of the art of living." The statement of Middleton Murry that the death which Jesus chose was due to "an unparalleled imagination" is quoted with approval. This imagination is what Jesus calls faith, which the book defines as "the power to see and to appreciate the value of truth and goodness so vividly that every ounce of strength and ardor in a man is enlisted in the battle for them." The validity and necessity of such faith is stoutly defended and "the straightforward study of the life of Jesus" urged as the chief means of aiding men to solve the problem of "finding adequate self-knowledge and self-control."

Rittenhouse Neisser.

Resources for Living: A Plain Man's Philosophy. Gaius Glenn Atkins. New York: Harper and Brothers. 1938. Pp. xviii, 254. $2.50.

This book is like some people, even a casual contact with them is rewarding, but an intimate acquaintance is enriching indeed. The writer is concerned with nothing more nor less than "life," and makes common cause with those who insist that "love and labor, the free and happy use of all our faculties in creative play, contentment in friendship, the enjoyment of the beautiful, faith in realities beyond the testimony of the sense, are the true resources for living."

Throughout the book these and related themes are discussed in the author's vigorous style. He handles the perplexing problems of today with frankness and understanding. He advocates the divorce of labor from the idea of servitude and shame, and lists the tests by which all levels of labor must be judged. He stresses the importance of "creative human relations," indicates the shortcomings of religion and education in their approach to social problems, and points out the circles of fellowship which should spread from love in the home to friendship in the community and good will to all men.

In wise and cheerful vein, the writer goes on to consider the use of leisure time; the mutual relations of body and self, what the mind rules and is ruled by, the nature of the spiritual, and the function of the church. In discussing religion, he stresses the importance of "creating a sense of need for what religion offers as well as showing how religion meets that need."

One of the most important chapters of the book is that on "The Resources of Religion." After calling attention to the antiquity, universality and tenacity of religion, and to the fact that the modern increase of knowledge has only added to the mystery of the universe, the author presents faith as the "substance of

religion" and defines it as "the sustaining confidence that we live in a reasonable world; that we are parts of a just and moral order; that duty is a sure road though we stumble and fall in pursuing it; that we are not committed by a blind necessity either to permanent intellectual confusion or to moral defeat, or to a meaningless pilgrimage beginning and ending in the dust." As might be expected "the way, the truth and the life of Jesus" are presented as among the vital resources of religion.

Having gained the vantage-point of faith, Doctor Atkins attacks the problem of evil, in spite of which he insists that "life is still a challenge to courage and faith," and that right and wrong are "life's words, the ultimate edicts of all experience." "God," he says, "shares the moral struggle with man, not as a 'Judge' but as a 'Saviour.'"

Appropriately the author's "Conclusions" ends with the familiar poem, "The Salutation of the Dawn." This reveals his unconquerable spirit. What shall one say of his work? Such words as beautiful, interesting, inspiring, satisfying, seem insipid when applied to it. To read some books is a task, performed only as a duty and finished with relief. To read this volume is to find another friend, who understands your moods, makes allowance for your weakness, stiffens your resolution, and stands by you to the end.

RITTENHOUSE NEISSER.

THE PROBLEM OF ART: A TEXT-BOOK OF ÆSTHETICS. Peter Green. New York: Longmans, Green & Co. 1937. Pp. xvi, 218. $2.00.

WRITERS in the subject of æsthetics are most easily classified by their aversions. Canon Green loathes Ruskin, Mendelssohn, Clive Bell, Stainer's *"The Crucifixion,"* the "pretty" art of the court of Louis XIV; and wastes no sentiment upon Sir James Parry, Dvorak, Berlioz, George Crabbe. Accordingly, we must place him in the so-called "emotional school." No moralisms in art; no intellectualization; nothing didactic. Art conveys emotion, not information; it is the medium of feelings, not of ideas. And beauty is "that which stirs us to emotion as an end in itself."

The book is an able presentation of this point of view. The style is very simple, the arguments clear. There is an abundance of illustrative material, drawn from all the important art mediums and from many of the minor ones as well. The author, who is a Canon of Manchester Cathedral, displays a command and sympathetic understanding of art itself which cannot be claimed by all writers who venture into the field of æsthetics.

The Problem of Art is intended, no doubt, by the author as a companionbook to the able study, *The Problem of Right Conduct: A Text-Book of Christian Ethics,* published a few years ago.

EUGENE M. AUSTIN.

STEPS TOWARD THE WORLD COUNCIL. Charles S. Macfarland, General Secretary Emeritus of the Federal Council of the Churches of Christ in America. New York: Fleming H. Revell Company. 1938. Pp. 128. $1.25.

TO ADD another volume to the already ample literature concerning the ecumenical movement would seem to require some justification on the part of the writer. This is furnished by Doctor Macfarland's statement that his book will "confine itself to the Universal Christian Council for Life and Work and present the record

only up to Stockholm, 1925," and that it will supply "a page of history which has never been fully and correctly written."

As the sole surviving officer of the original committee to prepare for the Stockholm Conference, appointed in 1920, in Geneva, and in view of his intimate knowledge of the persons and circumstances connected with the origin and growth of the movement, the author had especial qualifications for his task. His work is excellently written as well as authentic.

The volume includes an appendix which contains the messages of the Universal Christian Conference on Life and Work, and of the Oxford and Edinburgh Conferences, as well as other valuable material. A bibliography and index also are added.

RITTENHOUSE NEISSER.

A REVOLUTIONARY CONSERVATIVE: James Duane of New York. Edward P. Alexander. New York: Columbia University Press. 1938. Pp. xviii, 283. $3.00.

THIS is the first complete biography of James Duane of New York, that interesting figure in the business and political life of the latter half of the eighteenth century in New York City. Not only is it a well-written and thorough study of the life of the man, but it throws much light on the political, economic and cultural life of New York during the period of Duane's life.

ELMER W. POWELL.

THE PREPARATION AND DELIVERY OF SERMONS. Carl S. Patton, Professor of Homiletics, Pacific School of Religion. Chicago: Willett, Clark and Co. 1938. Pp. xi, 191. $2.00.

THIS book strikes a happy medium between the works on preaching which overemphasize the mechanics of sermon-making, and those which present the subject in a profound but not very practical way. Beginning with the propositions that preaching has the primary place in the minister's work, and that the first duty of the preacher is to be sure that he has "something to say," the writer discusses the material, structure, style, preparation, and delivery of sermons in a way which encourages the reader to press on to perfection in the practice of the art, which, he says, "has to be learned by doing."

The pages of the book are brimful of practical suggestions concerning the solution of the many problems which harass the preacher: What is the real office of preaching? Is it better to speak "in words of one syllable such as are used around the house?" What use should be made of poetry? How much time should be spent in filing and keeping records? Should sermons be written in full? Is it well to repeat sermons? What of "Book" sermons, series of sermons, etc.?

In discussing these and many other questions the writer does not mince words. He tells the would-be-speaker to "throw out his chest," and "hold his belly in." The book almost refutes the author's statement, "Nobody can tell anybody else how to be a good preacher." If anything could possibly jolt the minister out of the rut, this volume should do it.

RITTENHOUSE NEISSER.

BOOK NOTICES

LIVING IN TENTS. Walter Ernest Gibson. Nashville: Broadman Press. 1938. Pp. 149. $1.00.

NINETEEN sermons written in a direct and simple manner, by the man who for more than twenty-five years has been the pastor of the Broadus Memorial Baptist Church of Richmond, Virginia.

Each sermon is treated textually, with the practical implications arising out of the text. ROBERT E. KEIGHTON.

HALF A CENTURY. Ella Broadus Robertson. Nashville: Broadman Press. 1938. Pp. 79. $1.00.

THE widow of Dr. A. T. Robertson has collected this group of poems, representing her work over a period of fifty years. Occasional and parabolic, they rise out of her personal experiences, to be given religious significance.

ROBERT E. KEIGHTON.

OLD SONGS IN THE NEW DAWN. Stanhope Henry. Boston: The Christopher Publishing House. 1938. Pp. 91. $1.50.

THE author has a preference for the sonnet-form, which is skilfully used. To each sonnet is added a few lines of free verse condensing its theme, usually in simpler language. The other poems are principally nature-themes. The volume is above the average in imagery, language, restraint and spirit. ROBERT E. KEIGHTON.

COME UNTO ME. Virginia Margaret Craun. Boston: The Christopher Publishing House. 1938. Pp. xi, 89. $1.25.

A FOUR-ACT play in the setting of an Arizona ranch. The theme is "the vitality and warmth of home and family life." It is much too conventional in its characters, episodes and plot. The dramatic mode is late-nineteenth or early-twentieth century.

ROBERT E. KEIGHTON.

THE WORLD IN WHICH JESUS LIVED. Basil Mathews. New York: The Abingdon Press. 1938. Pp. 130. $1.50.

THIS informing book is a miniature sketch of a very spacious landscape. It was written for those who, having not seen the Bible lands or peoples, would equip themselves as Bible teachers and for those who would prepare for a visit to the Near East. The end is a practical one of serving the need of youth or the teacher who wishes first to understand and then to interpret to those still younger the Person who himself gives meaning to all life. ELMER W. POWELL.

REVOLUTIONARY RELIGION. Roger Lloyd. New York: Harper and Brothers. 1938. Pp. 190. $2.00.

THIS is a book of four addresses by Canon Lloyd, Winchester Cathedral, England. 1. "The Day of Revolution." 2. "The Spirit of Totalitarianism." 3. "The Totali-

tarian Path." 4. "The More Excellent Way." It constitutes a timely discussion of the conflicting interests of Fascism, Communism and Christianity. These are the three main systems which attempt to revolutionize the world. Fascism and Communism stir to violent action. Canon Lloyd contends that Christian action is the only one which discloses a kingdom of joy at the journey's end. It is a courageous exposition of the relation of Christianity to Communism and Fascism and will prove helpful to those who are concerned about the political and spiritual future of mankind.

ELMER W. POWELL.

DIVINE—HUMAN SOCIETY. Howard H. Brinton. Philadelphia: The Religious Society of Friends. 1938. Pp. 107.

MR. BRINTON is the Director of Studies at Pendle Hill, Wallingford, Pa. The essay is the William Penn Lecture for 1938 and a sequel to the Swarthmore Lecture, 1931, delivered in London. The lectures outline the theories of the "Quaker meeting for worship" based on modern trends of philosophy, science and interpretation. "The meeting for worship is the inward and God-ward expression of the faith and practice of the Society of Friends; the meeting for business is the means through which the Society seeks expression which is outward and man-ward." The essay is an authoritative statement of the technique of the Society of Friends.

ELMER W. POWELL.

THE CREED OF AN IDEALIST. Edward McCrady. Grand Rapids: Wm. B. Eerdmans Publishing Company. 1938. Pp. 103. $1.00.

THE subtitle of this book explains its purpose: "A brief defense of the main doctrines of Christian theology in the light of the self-evident facts of conscious experience, and their necessary logical implications." The doctrines discussed by the author, who is professor of philosophy at the University of Mississippi, are those relating to the existence of God, the incarnation of the Divine Logos, and the progressive self-revelation of God in history and nature.

ELMER W. POWELL.

THE STORY OF INSTRUCTION. Ernest Carroll Moore. New York: The Macmillan Co. 1938. Pp. 575. $4.00.

IN this volume Doctor Moore continues his "story of instruction" through the ages of the Church, from its founding on beyond the Reformation, which separated it into Protestant and Catholic, and the Counter Reformation which was led by Ignatius Loyola.

The chapter headings are: "The Old World and the New Faith," "The First Centuries of Christianity," "The Beginnings of the Monasteries," "Charles the Great and the Benedictine Age," "Instruction Among the Arabs," "Abelard and the Rise of Universities," "Petrarch and the Greater Renaissance," "Luther and the Reformation," "Loyola and the Counter-Reformation."

The author attempts to describe the backgrounds out of which the instruction grew and the kind of instruction which arose as the conditions changed. It is a synthetic study of the efforts of our human past to construct itself.

ELMER W. POWELL.

BOOKS RECEIVED

Recoveries in Religion. Ralph W. Sockman. Nashville: Cokesbury Press. 1938. Pp. 284. $2.00.

The Mission and Message of Jesus. H. D. A. Major, T. W. Manson, C. J. Wright. New York: E. P. Dutton and Company, Inc. 1938. Pp. xxxi, 966. $5.00.

The Archer of Paradise. Reva Stanley. Caldwell, Idaho: The Caxton Printers, Ltd. Pp. 349. $3.00.

Joy of Life. Morris Lichenstein. New York: Jewish Science Publishing Company. 1938. Pp. viii, 342. $2.00.

Cures for Minds in Distress. Morris Lichenstein. New York: Jewish Science Publishing Company. 1936. Pp. vii, 345. $5.00.

What Has Christianity to Say? F. R. Barry. New York: Harper and Brothers. 1938. Pp. 192. $2.00.

Studies in Genesis. B. H. Carroll. Nashville: Broadman Press. 1938. Pp. 143. Cloth, 60 cents; paper, 40 cents.

Children of Light. Edited by Howard H. Brinton. New York: The Macmillan Company. 1938. Pp. xii, 416. $3.50.

Youth's Return to Faith. Norman W. Cox. Philadelphia: The Judson Press. 1938. Pp. 194. $1.50.

Church Education for Family Life. Blanche Carrier. New York: Harper and Brothers. 1937. Pp. xiii, 230. $2.00.

The Unity of Philosophical Experience. Etienne Gilson. New York: Charles Scribner's Sons. Pp. xii, 33. $2.75.

Christ in His Suffering. K. Schilder. Grand Rapids: William B. Eerdmans Publishing Company. 1938. Pp. 467. $3.00.

The Validity of the Gospel Record. Ernest Finley Scott. New York: Charles Scribner's Sons. 1938. Pp. vi, 213. $2.00.

Ask the Prophets. Carl Sumner Knopf. New York: Abingdon Press. 1938. Pp. 149. 75 cents.

Planning for the Market. Guy Clinton. Boston: Christopher Publishing House. 1938. Pp. xi, 139. $1.50.

The Ten Commandments. B. H. Carroll. Nashville: Broadman Press. 1938. Pp. 133. Cloth, 60 cents; paper, 40 cents.

Opening the Old Testament. Margaret Dulles Edwards. New York: Charles Scribner's Sons. 1938. Pp. iv; Parts V. $1.00.

The Preparation and Delivery of Sermons. Carl S. Patton. Chicago: Willett, Clark and Co. 1938. Pp. xi, 191. $2.00.

YOUTH MAKES THE CHOICE. Henry Eugene Watters. Nashville: Broadman Press. 1938. Pp. 394. $4.00.

THE PSALMS. Moses Buttenwiesser. Chicago: University of Chicago Press. 1938. Pp. xviii, 911. $5.00.

WE, THE TOO OLD. Patience James. Boston: Christopher Publishing House. 1938. Pp. xiii, 98.

WHEN ALL THE EARTH WAS WHITE. Mary Mercy Hawley. Boston: Christopher Publishing House. 1938. Pp. ix, 98. $1.50.

ALCOHOL, ONE MAN'S MEAT. Edward A. Strecker and Francis T. Chambers, Jr. New York: The Macmillan Co. 1938. Pp. xvi, 230. $2.50.

GOD IN OUR LIVES. Rolland W. Schloerb. New York: Harper and Brothers. 1938. Pp. xii, 126. $1.50.

CHRISTIAN BEGINNINGS. Morton Scott Enslin. New York: Harper and Brothers. 1938. Pp. ix, 533. $3.75.

THE VALIDITY OF RELIGIOUS EXPERIENCE. F. E. England. New York: Harper and Brothers. 1938. Pp. ix, 237. $2.00.

THE QUEST FOR RELIGIOUS REALISM. Paul Arthur Schlipp. New York: Harper and Brothers. 1938. Pp. xvii, 197. $2.00.

THE ACTS OF THE APOSTLES IN PRESENT DAY PREACHING. Halford E. Luccock. Chicago: Willett, Clark and Co. 1938. Pp. vii, 166. $1.50.

AN INTRODUCTION TO PASTORAL THEOLOGY. Henry Balmforth, Lindsay Dewar, Cyril E. Hudson, Edmund W. Sara. New York: The Macmillan Co. 1937. Pp. 306. $3.50.

CIVIL LIBERTIES AND INDUSTRIAL CONFLICT. Roger N. Baldwin and Clarence B. Randall. Cambridge: Harvard University Press. 1938. Pp. 137. $1.50.

COOPERATION OR COERCION. L. P. Jacks. New York: E. P. Dutton Co. 1938. Pp. xvii, 153. $2.00.

POPE PIUS XI AND WORLD PEACE. Lord Clonmore. New York: E. P. Dutton Co. 1938. Pp. xi, 306. $3.00.

THE BUILDING OF DREW UNIVERSITY. Charles Fremont Sitterly. New York: The Methodist Book Concern. 1938. Pp. 302. $2.50.

VICTORY THROUGH YOUTH. Luther J. Holcomb. Nashville: Broadman Press. 1938. Pp. 83. 25 cents.

THE MODERN MESSAGE OF THE PSALMS. Rollin H. Walker. New York: Abingdon Press. 1938. Pp. 207. $1.50.

FOLLOWING IN HIS TRAIN. Ethelene Boone Cox. Nashville: Broadman Press. 1938. Pp. 217. 60 cents.

THE MAKING OF AN EVANGELIST. Elizabeth Kristine Nottingham. Privately printed. $2.00.